The Christian Century

A Journal of Religion

LIBRARY OF THE UNION THEOLOGICAL SEMINARY NEW YORK

The Past Decade

An Editorial

The Cross in Modern Life

By Cecil J. Cadoux

The River

By Pearl S. Buck

Fifteen Cents a Copy—Dec. 30, 1931—Four Dollars a Year

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has given evidence of the gravity of the situation by approving the establishment of a large number of penal colonies, scattered in many parts of India, and capable of accommodating between 200,000 and 300,000 prisoners. The meaning of preparations on such a scale can best be grasped if it is recalled that, at the climax of Gandhi's previous resistance, on December 1, 1930, Bishop McConnell found in jail 27,600 political prisoners. Great Britain is thus now preparing to handle approximately ten times as many rebels! These will be incarcerated in colonies far from their homes, in order to lessen the chances of their giving direction to their comrades still at liberty. They will also be forced to work at various agricultural tasks, thus rendering their prison camps largely self-supporting. There is a grimness about preparations such as these that cannot be disguised. Quite likely the British authorities in India do not want it to be disguised.

Methodists Send Out Another Missionary

DESPITE the slowing down in missionary activities, it would hardly seem necessary to indulge in editorial comment over the fact that the Methodist Episcopal church has sent out another missionary. Not, that is, until it is added that the new missionary is Miss Lula Mae Allen, who goes as a nurse to engage in dispensary work and village nursing in Indian communities near La Paz, Bolivia—and that Miss Allen is a Negro! So far as is known, Miss Allen is the first member of her race to be commissioned by any American church for Christian missionary work in a part of the world other than Africa. The number of Negro missionaries sent out to Africa has not been large. Social problems, arising out of the relations of the colored workers with the white members of the missions, have operated against the success of this form of enterprise sufficiently to keep the number of colored workers at a minimum. But now the Methodist church has taken a step of a much more radical, and dramatic, sort. It has sent this colored girl as its representative to what is generally regarded as a white continent! Miss Allen is apparently well prepared for the work she has undertaken. In addition to her training as a nurse, and experience as a supervising nurse, she has had special preparation in a training school for Christian workers. No difficulty is expected from the people in Bolivia among whom she will work. The principal difficulty, in fact, seems to have been overcome with the making of the appointment.

Relief for the Jobless But No Revolution

FATHER COX, a Roman Catholic priest of Pittsburgh, is planning to lead to Washington, early in January, a parade of five thousand unemployed men to impress upon the authorities the necessity of doing something about the situation. The priest makes it clear in his statement that he is not a radical. He does not believe that either our form of government or our general economic system needs to be revolutionized. He believes that under our present laws and social order it is possible for the administration to take steps which will provide work for everybody. Just what these steps are, he does not specify. Just at present it requires a good deal of credulity to enable one to believe that the whole unemployment crisis could be settled by any program of executive action at Washington. But that need not be argued here. The interesting and heartening thing to be found here is a respected and responsible social leader who has already given proof of his intelligent devotion to the cause of labor—Father Cox took a useful part in the settlement of the taxi strike in Pittsburgh and is a member of Governor Pinchot's committee on public utilities—who finds it possible to think of remedial action for unemployment in terms entirely dissociated from social or political revolution. The people of this country do not want revolutionary measures. Even those who have got least out of the present order for the most part have faith in it and some degree of affection for it, however badly it works; while those who have anything look upon it as the bulwark of their security. If they can be assured that real unemployment relief—not just charity but the provision of work for all workers—is possible without any threat of communism or other violent overturn of the structure of our present society, they will be less disposed to be satisfied with inadequate palliatives and more willing to face the problem courageously. Father Cox's march to Washington will solve no problem, but it will again make dramatically evident the urgency of the problem that is to be solved.

Militarism and the Educator-Mind

ONE of the most revealing examples of what the mind of the educational administrator is capable of when in a tight place comes from Los Angeles. The old question of military training in colleges has come up there again, this time through the application of one William Taylor, of Pasadena, to be excused from the required drill in the University of California at Los Angeles. Young Taylor's application for exemption was based on his religious affiliation with the Society of Friends. The Quakers are no longer eligible for citizenship in this country, but some of them are already here—have been here for a long time, in fact—and so there is a continuing tension between their pacifist beliefs and the pronouncedly militaristic policies in effect in relation to many features of American life. What, for example, is a university that requires military training of all its students to do with a young Quaker? It has been widely supposed that exemption would be granted, but not so. At least, not so in the U. C. L. A. For

Dr. Ernest C. Moore, director of the university, in passing on the case made this ingenious distinction: "The regents have considered, within the past few months, the particular question raised by the Society of Friends and have decided that the American custom is to exempt conscientious objectors, not from military service, but from combatant military service, and that the officers of the university should therefore enforce the compulsory military training rule in the case of such students." We wonder whether it ever occurs to a present-day American Quaker to ask why William Penn came to these shores in the first place?

Detroit's School Authorities Vote for Free Speech

IN THESE days when free speech is under attack from so many quarters, it is vastly encouraging to find the school authorities in a city like Detroit voting to uphold the freedom of teachers to express their honest opinions. Detroit has not been noted as a stronghold of sound democracy. A few years ago the city became panic-stricken over what might happen if as mild a liberal as Mr. William Green, of the A. F. of L., were allowed to speak before the Y. M. C. A. And even so conspicuous a minister as Dr. Lynn Harold Hough was subjected to a terrific pounding from the D. A. R. and from conservative business interests when he dared to take a stand against certain forms of military preparedness. But Detroit must be escaping from the reactionary control which it has known in the past. At least, when Professor Walter Bergman, of the faculty of the city's Teachers' college, was brought up on charges before the school board for having opposed, in a speech, the establishment of military training in the schools, the school board gave him a clean bill of health by a vote of 6 to 1! In fact, not only did the board clear Professor Bergman of the charges against him, but it passed a resolution affirming the absolute freedom of speech of every school-teacher, when speaking outside the classroom. The American Legion is now reported to be behind a movement to get this action reconsidered, in order to discipline Professor Bergman for his "pacifism." It is to be hoped that the Detroit school board refuses to be intimidated; it would be a pity if one of the best demonstrations of good Americanism to be made recently were later spoiled.

Russia's Atheism A Warning

MANY recent writers and speakers on Russia have discovered that as to one phase of the subject they can always expect an emphatic response. When they mention the anti-religious policy of the Russian state, somebody is sure to say, "America should have nothing whatever to do, commercially or diplomatically, with a country that has turned its back on God." Apart from the plain paganism of a boycott based on religious grounds, the declaration is at once naive and Pecksniffian. For what the objector is really saying is that atheism as a governmental practice is to be condemned only if it is openly avowed. In point of fact, not many governments of today are dominated by Christian or even theistic principles. Russia says, in so many words, "Religion is an opiate for the people." Other governments may employ chaplains for their parliaments and armies, exempt church property from taxation, appoint times and seasons for national religious observances, and otherwise pay lip-service to the prevailing faith of their people. But at the same time they seek first their own advantage; they drive hard bargains with weaker nations; they oppress and penalize the stranger; for their own people they make unequal laws and create unequal privileges; and in a thousand ways deny what religion teaches concerning the family of mankind. Interestingly enough, the outcry of religious-minded folk against Russian state atheism is dying out, except among the less reflective and the more dogmatic. Other people are realizing that an atheism which owes much of its potency to the persistent irreligion of a dominant church has in it something both ominous and useful. Now that even the most convinced capitalists are saying that Russian communism is a warning to capitalist states to put their own house in order, the most ardent Christians may believe and say that Russian atheism is a warning to the churches, that they make their works more truly conformable to their creeds.

Cowper's Sanity Was Saved By His Religion

THE bicentenary of the birth of William Cowper has given occasion for some special remembrance of the life of that melancholy poet, and especially his contribution to hymnology. Some of the most loved Christian hymns are sung by thousands who do not know that they were written by one who was obsessed by the fear of divine wrath and of his own damnation. Among these hymns are "Jesus, where'er thy people meet," "God moves in a mysterious way," and "Sometimes a light surprises"—all of which were sung at a recent service in the poet's memory in Westminster abbey. Though Cowper hovered all his life on the margin of mental disorder, and though his religion contained this tragic sense of impending doom, his faith was far more of an antidote to the insanity which always threatened him than a cause of it. His mental instability had its origin in some unfortunate experiences of his school years. Religion and friendship were the only things that saved him from complete collapse. By their support he not only kept on the right side of the line between normality and abnormality, except for brief lapses, but became the leading English poet of his time. There must have been some noble and sustaining qualities in a faith which, even though entangled with

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a fear of hell that racked him with terror to the end, could nevertheless preserve the sanity of a spirit so sorely troubled and make him for others the medium of a consolation which he could never win for himself. "There is a fountain filled with blood" conjures up a picture not pleasing to modern minds, but the gist even of that sanguinary lyric, and the gist too of that faith which he enshrined in enduring hymnody for the hope and help of many generations, was expressed in that later line in the same hymn—"I'll sing his power to save."

The Lesson of the Past Decade

SINCE the depression began, it has become a commonplace of the pulpit to declare that the days of want may prove a blessing if they will teach our nation that happiness is not to be found in the possession of things and the satisfaction of selfish desires. This is an old emphasis in religion and well worth repeating in times like this. We are just beginning to realize how deep was the pit into which we had fallen in the past decade. Frederick Allen, in his "Only Yesterday," has just given us a vivid account of the decade from 1919 to 1929, a decade of jazz, of an orgy of greed on the stock market, of mass production, of phenomenal automobile production reaching six million cars per year, of high-pressure salesmanship persuading us to buy a new auto each year and be "fair to the wife" by possessing two cars, of radio and ballyhoo, of Teapot Dome scandals and the invasion of the "Ohio gang" into national politics, of the more sober but no less sinister control of national politics by business greed under the pseudo-puritanical Coolidge, of tax refunds by Mr. Mellon reaching three billion dollars, of tax reductions for the rich, of bigger and bigger football stadia, of the rise of the tabloids, of the capitulation of municipalities to gang rule, of the three-ringed circus of sex, crime and sport to beguile the leisure of an empty-headed multitude—in short, of the complete triumph of vulgarity and superficiality.

Never again will a nation more vividly reduce to an absurdity the idea that happiness is to be had through the satisfaction of desire, than in the past decade. Never will a time-span give a more convincing negative demonstration of the truth of the emphasis in all great religion that the good life depends upon the discipline and restraint of desire. Give man complete and unconstrained control over nature, and put the miracle of modern technological productivity in his hands, and he will surely use all the new resources to satisfy the grossest and most immediate desires. Perhaps we have proved conclusively that the human spirit cannot be decent except in genteel poverty, unless nature itself places some check upon immediate desires so that higher aspirations may have an opportunity. Perhaps we have proved that self-restraint is impossible if the limitations of nature do not come to the aid of the inner restraints which the human spirit is able to devise. Perhaps we have only demonstrated that every new freedom, including the freedom from poverty, requires much more than a decade to achieve a spiritual significance. Whatever may be the facts in regard to this matter, we do now have the opportunity of seeing ourselves in retrospect and of indulging a wholesome nausea over the memory of a past orgy.

The church does well to point the moral of this lesson. But the church remains an organization of the more or less privileged, of those who suffer least from the miseries of the morning after. Those who bear these miseries are those who contributed least to the excesses of yesterday. There is something unreal, therefore, in the exclusive emphasis of the church upon this theme. If we add the partially employed to the totally unemployed we probably have a group of 10 to 12 million wage earners who with their families make up from a third to a half of our total population. This portion of our population, facing insecurity, eviction from its domiciles, undernourishment for its children and every other disadvantage of poverty, may be pardoned for taking a somewhat contemptuous attitude toward the church's new emphasis upon the blessings of poverty. If it were more articulate it would have something to say about the difference between genteel and abject poverty, between the kind of poverty which allows us a decent satisfaction of our immediate desires without tempting us to excesses, and the kind of poverty which robs us of a basis for all the higher values of life.

Those who have had their incomes cut from ten thousand to five thousand dollars per year or from five thousand to three thousand may well make virtue of necessity and rediscover the advantages of an economy which does not offer undue temptations to excesses. But that is a much easier spiritual achievement than to address oneself to the task of building a society in which the physical goods of life will be distributed with sufficient equity to prevent the vulgarization of men at the top and the debasement of men at the bottom of the social ladder. However virtuous it may be to learn how to be abased as well as how to abound, our historical situation demands that we build a world in which men neither abound nor are abased. This is our problem, not only in ethical but in economic terms. For the automatic machine with its marvels of productivity is with us to stay. It will produce wealth, and it will produce more wealth than we can absorb if we do not distribute the wealth so that all men will have an income which can afford life's basic necessities.

If the church is to draw the most helpful conclusions from the experience of the past decade it must point to the fact that self-restraint needs the support of social restraint rather than the aid of a reluctant nature. A technological civilization has forever destroyed natural restraint upon expansive de-

sire. We are bound to be collectively wealthy, at least potentially. What we have really learned in the experience of the past decade is that it is impossible to check expansive desire purely in terms of self-restraint. Even now, good and pious men who imagine themselves ethical restrict their standards of living only to the slightest degree, or not at all, for the sake of the unemployed, and resist every effort on the part of the state to use tax compulsion to force a more equitable distribution of the country's available wealth.

The experience of the past years has given convincing proof of the mistaken estimate of human nature which has guided the moral efforts of the modern church. The modern church has had a sentimental and optimistic view of human nature. It has emphasized that part of the gospel which declared men to be children of God and not that part which insisted that they are sinners. It has made them believe that a little more education and another sermon or two on love would produce the kingdom of God. It never disclosed to strong men the indubitable fact that strength inclines to feed on weakness if weakness does not gain strength to set itself against the strong. It has permitted industrial and commercial overlords to live under the illusion that they could be "stewards" of their wealth and power without a social check upon it. It has treated these overlords exactly as the chaplains once treated the kings who imagined that they could rule by the grace of God and without political restraint upon their power; that is, it has treated them with adulation rather than with critical helpfulness.

We need not adopt Hobbes' interpretation of human nature to recognize all this. Human beings are capable of sympathy as well as of egoism. And the restraint which sympathy may put upon self-desire must be cultivated in every possible way. But men must not give themselves to the illusion that they will ever have enough natural sympathy, particularly in a mechanical civilization in which personal relations are destroyed, to act morally without a social check upon their actions. If the church does not draw the obvious political conclusions from the ethical lessons which it has learned in the past decade it will not be of great service to our society in this generation.

For our problem is obviously a politico-ethical one. The problem is how we can produce the highest possible ethical imagination and yet realize the inevitable inadequacy of purely personal ethics in our situation. After all, this problem is not so new as it may seem. The whole of man's history proves that self-restraint upon power and privilege may qualify but cannot abate the necessity of placing social restraint upon it. It is probably true that at the present moment it is much more important for ethical and religious leaders to puncture the inevitable ethical pretensions of power than to create more ethical idealism. For it is by these ethical pretensions that power perpetuates itself and gains the courage to resist all social efforts to place it under the dominion of the social will.

The Movies Are Brought to Judgment

CONFRONTED by an outraged public opinion, the motion picture interests have always fallen back upon one answer: "Let the box-office judge." To the gentlemen who have been producing our pictures, that seemed a sufficient defense against any attack. Was it alleged that the screen presented an untrue picture of life? That it glorified the tawdry and debased the genuine? That it fomented international misunderstanding? That it weakened moral fiber? Whatever the charge, Hollywood's reply never varied. "What does the box-office say? The box-office is the place where the public registers its real opinion. And the box-office shows that we are giving the public what the public wants."

All of which makes it interesting to read current market quotations of the stock of various moving picture concerns. We are aware that stock quotations do not always give an accurate picture of the financial condition of the issuing corporations. But by and large, the price that Wall street is willing to pay for stock in any concern represents the judgment of men whose lives are spent in the field of corporation finance as to the soundness of the security. In the case of stock in moving picture concerns, the Wall street judgment is thus a reflection of the box-office judgment, since it is the box-office that—as we have been assured—makes or breaks the movie producer. And at the present moment, Wall street is telling Hollywood that it is teetering on the verge of bankruptcy!

Take a few Wall street quotations as an indication of the financial situation of leading motion picture corporations. Here (at the close of the market on December 21) is Fox Film. During 1931 Fox has been up to 38⅜; today it is 3⅛. Here is Paramount Publix. That stood at 50¼ once this year; now it stands at 6⅜. How about R-K-O, that attempt by the radio trust to move into the king row in the movie world? Well, R-K-O reached 24½ at one time this year; now it stands at ⅞. And Warner Brothers, the "miracle men of Hollywood"? From 20⅜ this stock has tumbled in this single year to 2⅝.

Nor are these the only indications of the financial difficulties in which the movie producers find themselves. There was a time when Paramount-Publix seemed to have attained such financial supremacy in what was declared to be "America's fourth industry" as to have passed beyond any possibility of difficulty. But it has become evident even to complete outsiders that all is not well with Paramount-Publix. Last month that corporation announced that it had added to its board of directors Chicago's three most spectacular business leaders—William Wrigley, jr., John D. Hertz and Albert D. Lasker. That certainly meant a search after new money. R-K-O is having a terrific internal struggle over a proposal for re-

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financing. Warner Brothers are being sued for a receivership. And many of the lesser concerns are even worse off.

What is the trouble? Why should an industry which seemed able to create innumerable millionaires overnight only a few years ago find itself headed for the financial scrapheap today? Various explanations are given. It is said that the big producing companies, greedy to control the entire industry from the taking of the pictures to their showing, bought up great theaters all over the country, until they became hopelessly over-extended in real estate. It is said that slipshod business methods, and the fantastic nepotism that has flourished in certain concerns, has added an insupportable burden to the industry's overhead. It is said that the salaries paid screen performers have been inflated out of all reason.

All these charges have truth in them. When the public reads that the salary of the actress who is the latest to become a French marquise is $30,000 a week, or that the salary of the freckled small boy who proved to be such a success as the reincarnation of the comic-strip "Skippy" is $3,500 a week, it is not surprised to learn soon thereafter that there is financial trouble in Hollywood. But these charges do not get to the bottom of the trouble. The business end of the movies is no more fantastic or poorly conducted today than it has been for years past. As a matter of fact, with the increasing entrance into the industry of new financial interests, the business control of the movies has been conspicuously tightened. Yet the movies, which flourished despite a preposterous business administration a few years ago, are now almost on the rocks. Why?

The answer, Hollywood should be made to admit, is to be found at the box-office. In these days of depression, when multitudes are not willing to pay for entertainment unless they are reasonably sure of being entertained, judgment has been rendered against the movies at the box-office. It is not the fact that the moving picture companies now own too many theaters that is troubling them; it is the fact that too many of those theaters are only half-full. It is not the fact that business methods are slipshod; it is the fact that there is too little business. It is not the fact that salaries are out of reason; it is the fact that income has shrunk disastrously. It is at the box-office that the movies have gone down to defeat.

Does this mean simply that the general economic depression is to blame, and that with the passing of the depression (if and when) the tide of wealth will again flow back through the box-offices? We doubt it. Doubtless the general situation is having its share in producing the drastic slump in movie attendance. But the thing that is happening, if we rightly analyze the public mind, is this: Hundreds of thousands of Americans, forced by conditions to consider their expenditures with some care, are awakening to the fact that they are tired of the movies. They are tired of stereotyped plots. They are tired of the cheap allurements of synthetic film-sin. They are tired of the everlasting sameness of the programs. They are tired. So they stay away.

This may not be to judge the movies by those standards of serious art, of moral responsibility and of social contribution that The Christian Century has at times sought to advocate. But it is a judgment none the less effective. It is a judgment rendered at the point where Hollywood has asked for judgment—at the box-office. If the barons of the industry are capable of learning it should teach them that the only way out of their present difficulties is by providing better films. The "old stuff" has been judged, and the public verdict shows thumbs down. Unless the industry can find "new stuff" of a sounder nature, the crash will come.

VERSE

Omnipresence

WHERE once my sluggard eyes have slept
Like Jacob now I kneel to pray,
And "Surely God was in this place,"
In wonder, I have learned to say.

How often I have closed my eyes
To Him who was forever near.
How often have my ears been dull
Because I did not want to hear.

Oh, stupid to deny myself
The Father's comfort and His grace,
Then murmur that "I knew it not,"
While He abides in every place.

ELINOR LENNEN.

Presence

I HAVE known Beauty that I may not sing,
I have lived Beauty in a cabin lone,
Her hands for me have blessed each hallowed thing,
From tallest tree-tops to my low door stone.

Bird on a bare bough in the winter snows;
Man on a cross with thieves on either side—
Out of your wounds that bitter Beauty flows,
A rising tide.

And, now, with bitterness upon my tongue,
Shall Beauty be no longer my high guest?
She walks beside my door, her banner flung
From hollyhocks beneath a thrush's nest.

FLORA S. RIVOLA.

The Cross in Modern Life

By C. J. Cadoux

IT IS a familiar fact that the treasured doctrines of one age often become for later ages objects first of perplexity, and then of disbelief. The traditional doctrine of the atonement furnishes an example of the process. Formerly regarded as the quintessence of the Christian gospel, it raises so many difficulties for the modern mind, and so offends its sense of truth and justice, that all that some serious Christians can do with it is simply to put it aside as an unusable relic of the past.

The difficulties inherent in the traditional doctrine arise chiefly from taking the illustrative language of scripture too literally, and neglecting the human, personal, and moral aspects of the crucifixion story. Whatever divine reality lies in the person and death of Jesus will become visible to us only if we approach it from the angle of history and experience. The reason so many today fail to see any special significance in his death is because Christian thinkers have mostly preferred to explain it as a propitiatory sacrifice rather than as in the first place a humanly and morally noble act. Jesus himself did not expound a doctrine concerning it. The early Christians were perplexed by the cross. They got over the offence of it by urging that it had been foretold in scripture, that it had been gloriously reversed by the resurrection, and that it was an atoning sacrifice for sin. This last line of interpretation was followed up by Paul, whose difficult utterances left no clear doctrine to his successors, but convinced them that the idea of a propitiatory sacrifice for sin was an essential part of "the message about the cross."

Sacrificial Idea Inevitable

It must be admitted that this sacrificial terminology was in the circumstances psychologically inevitable. The first Christians (including Paul) were Jews, and for Jews the sacrificial system was sacrosanct. When the death of Jesus was regarded as a new means for conquering sin and becoming reconciled with God, how could the comparison of it to an atoning sacrifice be avoided? Thus it was that the idea of propitiation became an integral part of the church's explanation of Christ's death.

While admitting the psychological necessity the first Christians were under, and even the religious value at the heart of their belief (as expressing the costliness of sin), we must insist that animal sacrifice was a seriously imperfect vehicle for religious truth. The notion that the slaughter and burning of an animal was demanded by God as a means of reconciliation with himself (except in the sense that he accepts every service sincerely rendered, even when an erroneous form is given to it in ignorance) was a primitive and superstitious error. Of the Old Testament prophets, Amos and Jeremiah directly challenged the notion that Yahweh had ordained sacrifices to be offered to him; and several others implied skepticism on the matter. It is therefore unwise and dangerous to base our doctrinal structure on the notion of propitiatory sacrifice. Such a basis was necessary when men believed in the plenary inspiration of all scripture; and it largely accounts for the difficulty felt by thoughtful moderns in receiving the doctrine.

The fact is that the question needs to be approached along other lines, if the truth at the heart of the church's teaching is to be appropriated today. We must begin again with the human goodness of Jesus. He loved men utterly. He gave himself to them as friend, healer, guide. He sought them as God seeks them. He called his fellow-countrymen to prepare for God's kingdom on earth by loving God supremely and by loving their fellows as they loved themselves. But for them to do this involved the sacrifice of many prejudices—including the patriotic prejudice against Rome. So Jesus failed to carry Israel with him, and eventually evoked bitter opposition. That love for men that made him proclaim the kingdom and call for reconciliation with Rome instead of for vengeance, forbade him, in face of opposition, either to withdraw his appeal, or to fight. Those roughly were the conditions that necessarily brought about his death on the cross. He did not commit suicide. It is a grave weakness of some doctrines of the atonement that they almost imply that he did, so little use do they make of the moral nobility inherent in his acceptance of death.

Goodness and God

Now it is almost a necessity of thought for us to connect human goodness with the agency and presence of God. "Every virtue we possess, and every conquest won, and every thought of holiness" reveal something of his goodness, and do so, surely, because in them his very goodness is somehow present. The kindness of a mother, the generosity of a friend, the heroism of a character in history, all make it easier for us to believe in God, because in them *God's* kindness, generosity, and heroism are illustrated, and illustrated because actually seen. Especially is this true of goodness involving self-sacrifice.

Such self-revelation and presence of God in human goodness and suffering on behalf of others always move the beholders to humility, dissatisfaction with self, desire for a closer and better relationship with God, prayerfulness, and moral regeneration. No doubt this pressure can be, and often is, resisted: God saves no man against his will and without his cooperation. Nevertheless, the change thus made possible includes what Christian theology calls "forgiveness," and constitutes what it calls "salvation." There is a story of an early missionary who was tied up by the Indians and shot with arrows; but when he was dead, they crawled up to him in remorse,

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touched his blood with their fingers, and said, "This man came to us from God." And we may remember how Bernard Shaw makes the English chaplain in Saint Joan confess, "It was not our Lord that redeemed me, but a young woman whom I saw actually burned to death. It was dreadful; oh, most dreadful. But it saved me. I have been a different man ever since."

Despite the chaplain's negative, it is primarily and chiefly Jesus whose self-sacrifice has opened men's eyes to the forgiving and renewing love of God, because there has been no nobler and grander life than his. So Coleridge exclaims:

> O thou meekest Man!
> Meek Man and lowliest of the Sons of Men!
> Who thee beheld thy imag'd Father saw.

Not only has man seen God in the crucified, but he has seen God suffering because he loves those who have sinned, and offering them forgiveness, renewal and communion. "God was in Christ, reconciling the world to himself." That, I contend, is the heart of the doctrine of the atonement; and he who experiences the truth of it possesses in essence all that Christians have ever meant by redemption through Christ's blood.

Magnanimity of God

When, therefore, we read Jesus' words to the effect that he gave his life as a ransom for many and that his blood was the blood of a new covenant which was poured out on behalf of many, we realize that these are the ancient terms which were suggested to him partly by Isaiah, but which mean in essence that the moral nobility of his self-sacrifice both reveals, and is, that love and magnanimity of God, whereby our eyes are opened, our spirits humbled, and ourselves therefore drawn within the reach of God's cleansing and recreating power.

This version of the gospel of the cross will be as meaningless as the traditional theory of an atoning sacrifice to those who regard belief in a personal God as superfluous and the idea of sin as a theological superstition. I would, however, observe that, while many old notions connected with God and sin are today incredible, and while God's personal existence cannot be deductively proved, that existence is a postulate without which man's deepest experiences become confused and meaningless. As regards sin, if we could recover the Jewish view of it as the whole regrettable and unsatisfactory side of man's responsible life, there are few even among the most modern of us who would not confess its reality and seriousness.

Our Crosses, Too

What then have we to do? Doubtless it is something to be able to analyze the facts of the case correctly and rid them of superstitious accretions. But it would be futile to drop the matter at that point. What about our response to God's appeal to us through the cross? If the cross is showing us what sorrow our sin lays on God because of his love for us, then it is for us to accept God's offer of forgiveness and moral renewal. To do so is to pass over from spiritual death to spiritual life and peace.

But the salvation Jesus effected for us by his cross we in some small measure are to effect for others by our crosses. Though this view would be rejected by many orthodox people, it is nevertheless clearly taught in the New Testament. It was implied by Jesus when he spoke of his disciples taking up their crosses and following him, when he told James and John they should drink his cup and be baptized with his baptism, when he adduced his own death for the sake of ransoming others as a reason why the disciples should render lowly service to their fellows, and when he told his followers to let their light shine before men, so that the latter might be brought to glorify God. Paul implied it when he spoke of knowing the fellowship of Christ's sufferings and becoming conformed unto his death, and (by suffering for the church's sake) filling up the deficiency in Christ's afflictions. Peter implied it when he wrote: "Christ suffered for you, leaving you an example that ye should follow his steps." John implied it when he argued: "He laid down his life for us; and we ought to lay down our lives for the brethren." And the church fathers implied it when they testified that the blood of the martyrs was the seed of the church. Jesus therefore is the pioneer, leader, and prince of a great company of saviors, or—as Paul calls him—"the firstborn among many brothers."

The Uniqueness of Jesus

To some, I am afraid, this reconstruction will seem to reduce the divine glory of Christian redemption through the atoning blood of God's only son to a "*mere* example," a *mere* martyrdom," a *merely* human act," and so to empty it of all divine significance. I can only reply that nothing of the kind is really involved. To begin with, an example of God-like love, seen and imitated, is never a *mere* example: it is a gracious gift of God. A martyrdom for the sake of truth and love is never a *mere* martyrdom, if by that be meant a martyrdom in which God has no share in the martyr's afflictions. In the same way, such acts are never *merely human* acts: they are also God's acts, manifestations of God's grace. And where God's grace is manifested, God himself is present—"a higher gift than grace . . . God's presence and his very self and essence all-divine." If the complaint be made that on our view the atonement is purely subjective, I reply that God's redeeming love (which is as essential to the atonement as is man's repentance) is unmistakably objective.

As for the uniqueness of Jesus and the uniqueness of God's self-manifestation through him, that remains undimmed: it is not depreciated or denied by the observation that—as the New Testament plainly indicates—others have, though to a far less perfect degree, followed him in doing what he did. One trouble with the traditional view is that it tries to

safeguard the uniqueness of Jesus by denying his real kinship with us (whom he called his "brothers"), thus departing flagrantly from our data in the records. We need some expression of his uniqueness, his divinity, which does not virtually deny his true humanity; and we find it in Paul's great phrase: "the firstborn among many brothers." Just as the first number of a series is unique in ways that no other in the series is, while it yet remains one of the series itself, just as the firstborn among his brothers is unique in ways that no other of them is, while he yet remains truly one of them, so is Jesus truly unique among the sons of God.

Such a view as this cannot fairly be regarded as tantamount to denying his divinity. It most emphatically asserts that in Jesus God is truly incarnate; only it does so in a way that does not virtually deny his humanity. How near traditional orthodoxy comes to such denial appears, not only in the generally dehumanized Catholic picture of Jesus, but in the open denial by modern Catholics (both Anglo and Roman) that Jesus possessed any human personality: his humanity, they insist, was impersonal. Non-Catholic trinitarians may deny this view; but it is hard to resist it, if one accepts the traditional doctrine that Jesus was the incarnation of a previously-existing divine *person* distinct from the person of the Father, and that there were in him not two persons, but one. It is surely a gain to have a view of his divinity which does not lead to a denial of historical facts, and which does justice to our own true kinship with him.

The other day a friend complained of my view of the atonement, that it removed the mystery of the transaction. It shifts, but it does not take away, the mystery. We ought to expect mystery in these great themes, but not to leave mystery where God has given us clear vision. In investigating a religious problem, it is treason to truth to stop reason's operations before she has done her utmost. But even if the views here advocated are accepted, we find mystery facing us when we ask why the universe is so constructed that the conquest of sin involves such pain in him who loves the sinner, be the lover man or God.

This costliness of man's sin, which the modernist is so often charged with forgetting, is clearly an essential and an inexplicable element at the center of the whole problem. The one merit of the old propitiation theory was that it never lost sight of this costliness; and if we have to discard that theory because it is at other points inconsistent with truth as we now know it, we must not forget the one truth which it preserved, namely, that our sins lay, as it were, a tax and even a cross upon God, and that in his love for us and on our behalf he himself defrays that tax at his own expense and bears upon his own heart the burden of that cross.

The River

By Pearl S. Buck

THE VILLAGE had always trusted to the river. To them it was a good and beneficent force. In the spring it came swelling past them on its way to the sea, rich with its burden of silt and clay torn from the upper lands through which it rushed. This rich water rose in the canals and the creeks, and the village waited for it year after year, and seized the good tide and turned it into the rice fields, and the fields brought forth harvest, and there was food for everyone, for the old men and women and the little children and for the strong, lean men and women who were the strength of this generation. Yes, this was a good river.

The good river! This year it has deceived the village. The spring tide came high and full as ever it did. But when summer came there was no subsidence. The villages looked at each other at first in surprise, then in consternation. What was the matter with the river? It swelled into higher tides; it began to eat into the land it had always fed; it rose to flood. The villagers were frightened. Some of the oldest men began to remember how when they were young they had heard their own grandfathers, now dust for many a year, tell of how the river did so once betray the ones who trusted to it. But it was very long ago and they had forgotten until now that there had even once been such a tale told.

The river rose steadily. Hour after hour, day after day it rose, swelling silently in the night. The villagers ran to the dyke several miles away to see what might befall. That great, wide, dyke which had been a bulwark for generations, beyond which had stretched low, fertile rice lands to the river's brim, now held back a brimming floor. The river had covered the low rice lands and was now pushing against the dyke. The villagers climbing to that dyke's edge, stared down into the swirling, yellow, angry water, which was tearing and pulling away clods of the earth even as they stared. At any hour, at any moment, it would break through.

"We must make the dyke higher—we must watch for breaks!"

Thus spoke one of the younger men, the son of the village head.

But his father was wiser. He answered somberly, "And can we in this sudden hour mend five hundred miles of dyke, and guard every break? Ten thousand men cannot beat the river when it turns evil!"

The young man would not give up. He argued that if they all—if all the villages. . . . But the older men went back in silence and collected their few belongings, their winter clothing, as much grain as they could carry, their wives and children, their oxen and cattle and a few fowls, and they wended their way across the fields of unripe grain to the highest, strongest part of the dyke. Well they knew this grain would never be cut by their hands, nor would any harvest be theirs this year.

Upon that narrow edge of high built dyke they pitched rude camp, twisting a few reed mats into shelter, tying their cattle to the sparse trees that grew there. The good river had turned against them.

Nor had they come a day too soon. The river rose yet further, and exerting its strength, tore its way triumphant through a break in the long dyke. Within a few hours all the fair land was a sea of yellow water. From the upper dyke the villagers watched the yellow wall of water break and roar and crash over the land, and swirl even to the very roots of the trees where their beasts were tied. Would it overwhelm them all? But the river could not quite reach them. Its strength was spent, and it lay there like a malicious, wild force, having cornered the villagers in this spot.

What then? Then nothing. There was nothing to do but to look out over the sea and think of the good grain rotting at the bottom; nothing to do but kill the snakes and rats that swarmed up out of the water and fought to share this spot of dry land with the humans; nothing to do but to eat up the grain and the cattle they had saved.

II.

Weeks have passed. Months have passed. The river is still waiting at the foot of the bit of ground where the villagers are encamped. Their grain is gone, their beasts are eaten. There are not even rats and snakes now. The only food the villagers have is the shrimps they catch out of the river. Having no fuel, they eat them raw. Raw shrimps—and the winter draws near in chill nights and in sudden cold winds out of the north. Raw shrimps—is it not better to leap into the water, seeing that death must come and the river will not abate? Raw shrimps again—there are many ill and many who have died, and they can but be thrown into the water.

One old woman mutters over and over again. "That river—it is not satisfied with dead—it wants us living—"

Sometimes one says, begging for hope, "I have heard it said that sometimes in a famine there are those who send food—clothes—at least I have heard it said."

Can this be so? Another is suddenly buoyed by the thought and cries, "Is it a boat I see there in the distance? Does it come this way?"

They all stare out over the yellow, spreading water. It is a fair day and the water lies sparkling under the clear sunshine and ruffling under the keen wind. They can see a long way, since there is nothing to hinder their eyes except a few tops of trees. A boat? A boat? They gather and clamor a little to see the boat.

But there is no boat. Over the sparkling cruel sea no boat comes.

Preaching in 1932

By C. E. Lemmon

FOR the past few days I have been working on my preaching program for next season. I am discovering that 1932 is going to be a big year for the preacher. It may be a bad time for the church budget but it will be a period of real opportunity for the Christian pulpit. Of course all the timeless and traditional values of the pulpit message will hold good for 1932. The old gospel of consolation will be sorely needed for these coming days. The message of individual salvation is never so important as during a period when the complex influences of a highly organized social order tend to disintegrate personality. The institutional interests of the church which make the pulpit possible must not be overlooked in days when the pressure upon all institutions is terrific. But in addition to these traditional elements of preaching that must not be neglected in 1932 there is a plus of "timeliness" in the situation that should not be ignored. The preacher must be an interpreter and prophet if this crucial year is to score a betterment for the hard ridden race of men.

There is, first of all, that important date in the calendar, February 2. This is the day the groundhog is supposed to come out of his hole and look around and decide whether or not there is to be an early spring. By such a homely reference do we hope to fix in mind this important day in human history, for upon this date the representatives of the nations will convene at Geneva under the auspices of the League of Nations to consider general disarmament. A bankrupt world is staggering helplessly under a load of seven billion dollars comprising an annual war and armament bill, the cost of which is supported by the evil sentiments of competitive commerce, nationalistic patriotism, racial jealousy, and historic fears. Millions of anxious men and women will be waiting for the opening of this conference. Upon its success or failure rest the issues of life or death for our civilization. It will tell whether we are to have an early springtime for the

human race or whether the hard cold days of black winter are to be continued over for the surviving remnant of succeeding generations.

The preacher is concerned with this matter, for it is an ethical issue. What is done at Geneva is the acid test of international morality. If nothing is done the peace pretensions of our statesmen will be taken to be but pious hypocrisy, the League of Nations but a mockery, and the Kellogg pact for the outlawry of war but a futile gesture. The preacher is concerned also because the outcome will affect the weal or woe of the human race and he is presumed to be a man who has "compassion upon the multitudes." No true preacher can stand silently to one side and let mankind drift into the fires of the Gehenna which may be soon lighted by that false deity called Mars.

This is a real trumpet call to the clergy of America. Our duty is obvious. We must speak with such clearness and unction that the American representatives at Geneva will be made to feel the full measure of this moral pressure for disarmament. To meet effectively this opportunity of preparing the conscience of America for the conference there must be more than exhortation and loud talk. The pulpits must be informed. The preacher must have his peace ammunition ready. He must know the cost of armaments and must be familiar with the real problems of the conference. He must read books and magazines and pamphlets and documents and history until he becomes one of the most intelligent men of his community on this subject. Then he can speak with authority. A pulpit mixing facts and figures and exact information with Christian motives for the six weeks prior to the convening of this conference cannot fail to have a vital bearing on its ultimate issues. Such a pulpit is desperately needed. Such a pulpit will be surely heeded. Such a gospel will once again prove to be the power of God unto the salvation of the human race.

II.

Nineteen thirty-two will also mark the bicentennial of the birth of George Washington. The President of the United States is urging the American people to celebrate this anniversary. The preachers of America cannot afford to lose sight of this celebration. J. R. Green, the British historian, said long ago that Washington "was the noblest character that ever stood at the forefront of a nation's life." Even though the muckraking biographer should discount the estimate of this historian and we should perforce find that our first president was so very human as to like the ladies overmuch, and was occasionally profane, and drank sometimes to the point of excess, and was pretty "close" in his business dealings, and was, as Vachel Lindsay put it, a big Indian, feathers and all, nevertheless the signficance of Washington cannot be escaped.

There is one thing we can put down in our mental notebooks right now as a safe prophecy and that is that every political isolationist, every super-patriot, every narrow nationalist, and every chauvinistic voice in this country is going to make the welkin ring with a so-called interpretation of his advice to the American people against "entangling alliances." President Hoover, Secretary Stimson, Senator Borah, and all the rest will have it pointed out to them with endless repetition that their patriotic duty is to stand by the letter of Washington's advice and leave other nations alone. They will entirely overlook the difference betwen the father of his country giving cautious direction to the tottering feet of his infant child when it was first learning to walk alone and the President of the United States today calling the full grown man to go out into the world and bear a manly burden and do a manly service with and for his fellows.

These narrow interpreters will also neglect to probe the real meaning of the character of Washington. They will fail to see him as the richest man in the colonies, a normal conservative and natural tory, boldly giving solidity and strength to the radical positions taken by such agitators as Patrick Henry, James Otis, and John Adams. Lacking an historical approach to the character of Washington they will deal with the letter of his teaching and forget the spirit—the courageous, forward looking, and solid spirit of the man.

The preacher should not neglect this theme. It has all the elements of good preaching material— patriarchal personality, a nationwide festival, and a subtle ethical issue. An alert preacher will seize upon it with avidity. He will re-examine the character of Washington in order to appraise his great decisions. He will use imagination and insight in order that he may apply the spirit of this man to the situations which face the world today. He will endeavor to make an historical interpretation of this classic American character. He will find positive and eloquent material, for we can be sure that the father of our country was too patriotic to want us to do less than our full national duty. We can be sure that he was too proud to have us play a mean role. We can be sure that he was too good a business man to want us to spend our money for poison gas, battleships, and airplanes when that money is so desperately needed to feed, educate and govern the race.

III.

Along about the first of June a considerable number of the American people are destined to enter into a period of national hysteria. It is the year for the national elections and in June we will be preparing for the party conventions. There is nothing much that a preacher can do about this during the period from June to November. It is a good time for the preacher to watch his step—or rather guard his speech. Men are not very rational during a political campaign and it doesn't do much good to preach to a half-crazed people on a subject about which their emotions and prejudices have command. There is no virtue in a preacher losing his job because a passing hysteria has taken possession of his people.

The time for the preacher to influence the political morality of the nation is before the hysteria begins. Neither of the big political parties is going to insert a plank in its platform that runs directly counter to the expressed wish of the churches. If there are wet, militaristic, loose expressions in the party platforms it will be because the party leaders do not think the churches care much. Even the character of the candidates can be influenced by the American pulpit. No preacher can afford to drag party politics and personalities into his pulpit, but at the same time no true preacher can afford to abdicate his position of influence on the great and pressing issues of morality and character.

IV.

There is the economic situation. It appears now that the months of 1932 are to be filled with misery for a big section of our population. The immediate necessities of the situation will be such as to preclude overmuch interpretative preaching. It is pulpit leadership that will be needed for a crusade of generosity. The average preacher has before him a congregation of the great middle class and a fair portion of the well-to-do. Welfare societies, provident associations, and community chests will need to be funded with more generosity than ever before. The preacher should be an unselfish leader, a courageous solicitor, and a persistent and pleading voice for this larger emergency giving.

Even if the economic situation should take a sharp turn for the better, the preacher has an important task cut out for him. Our American people have proved that they do not know what to do with prosperity. When the days come that men are beginning to go back to work and the factories are steaming, and dividends and surpluses are accumulating, the preacher must not lose his voice. It would be as well not to have a return of prosperity as to have a full tide of such pagan spending and gambling and idol worship as characterized the decade before the fateful October days of 1929. If we are to have a new prosperity let it be chastened and humbled and consecrated, honestly earned and fairly distributed. The preacher does not need to be an economic expert but he cannot escape his duty of being the interpreter of the economic conscience.

Yes, 1932 is going to be a big year for the preacher!

B O O K S

American Religion Goes Surfriding

RELIGION FOLLOWS THE FRONTIER. *A History of the Disciples of Christ. By Winfred Ernest Garrison. Harper & Brothers, $2.50.*

LIKE a rider of a surfboard, the Disciples rode the wave of the frontier as it swept across the prairie. They never made much headway against the current of migration into the regions to the east of their place of origin." This quotation presents in a picturesque way the unique approach of our author to his interpretation of the history of one of the movements within American Christianity. The correctness of his view may be illustrated by the following selected facts: The Disciples of Christ have no church in Boston, only two in New York city, but they have twenty-one in Kansas City, twenty-eight in Los Angeles, and something more than thirty-five in Melbourne, Australia.

The literary editor of The Christian Century takes us on this excursion, and in doing so makes another of his already numerous contributions to the general field of American Christianity. This is not merely a source book, giving the raw materials of history; it is history par excellence. The raw materials have been collected through a lifetime of research and of experiences, which have given him a thorough orientation in this religious movement and a unique preparation for this important venture. His father, also, was a Disciple leader and journalist for sixty years, closing his earthly career in January of this year. No more beautiful tribute was ever penned than Dr. Garrison writes in dedicating this book to his parents.

The most commendable feature of the book is its historical method. The history is presented as the evolving social experiences of an American religious body whose fortunes identify it with the social experiences of America as a nation, especially that of the great western movements of population during most of the nineteenth century. This technique aims solely at understanding and is far different from that employed by traditional historians of American denominations whose claims of the superiority of their sects, the correctness of their theology or polity, the defense of every implied weakness or effort to win converts, leave the reader cold.

How different is this new history! It demands, first of all, an understanding of the background to determine the relation of the new to the old, to determine the mores of the old from which the new becomes the express variation. Part one gives this background in Europe and America at the period following the revolution, when it is clear that religion was apathetic in America. The time was ripe for an emphasis on more vital religion which there were many attempts to supply. One of these attempts was made by the Disciples, who thereby won the title of "Reformers."

The new history demands, in the second place, a knowledge of the social forces operating at the time of the origin and early development of the movement whose history is being depicted. The westward tide of emigration, the rolling forward of the frontier outposts became the conveyor of pioneer civilization, one of the absorbing interests being that of religion. Part two is the most important section of the history. Other Christian denominations, the Presbyterian, Baptist, Methodist Episcopal, and others, rode the same surfboard with the Disciples, provoking a general religious rivalry in the struggle for existence. The Disciples gained a foothold with a "plea" advocated with revivalistic fervor. Their vicissitudes throughout these fateful experiences are forcefully related.

Part three deals with the experiences of the Disciples when a new type of social adjustment confronted them. The frontier passed beyond the western borders of the nation; settled

conditions throughout the agricultural regions and a progressive urbanization required an emergence from the pioneer stage. Unlike their religious neighbors who had constituencies in the east, they had only frontier materials to draw upon; there was lacking the organizational development which was present in cultural centers. This new adjustment produced a number of tensions within the group itself, in matters relating to the conduct of their corporate life, especially that of missionary and educational organizations. New mores were in the process of formation, and variations were sure to appear. These "innovations" were advocated or denounced in the columns of their religious journals, exposing their more unlovely side, yet nevertheless clarifying the intellectual atmosphere.

What interesting reading this will be for all denominations whose history leads them through the same social phenomena, but different in rationale and experience! And since the irenic temper is beginning to dominate all Christian groups, it will be a refreshing experience to understand more fully the inner life of this body of Christian neighbors whose fortunes and misfortunes are now set forth according to an approved historical method.

What interesting reading it will be for the Disciples themselves! For them, it is the first ambitious attempt to write their history since the more approved methods of historiography came into vogue. They may now look back on their hilarious experience of surf-riding and gain a truer perspective for their judgments of matters still to be decided. A reading of their newest history will supply them with a sure guide and prepare them for an intelligent grasp of all questions which loom large whenever and wherever their ministers congregate.

Perhaps it would be asking too much of Disciples, who are as independent as their pioneer ancestors were, to accept all of the interpretations made by Dr. Garrison, but they cannot quarrel with this method of presentation, nor with the accuracy of the data which he presents. They are launching out on newer frontiers intellectually, socially, morally and religiously. Will they keep their balance on the surfboard as they ride these new waves?

DANIEL CURTIS TROXEL.

Latin Lyrics, Living and Lusty

MEDIEVAL LATIN LYRICS. *By Philip Schuyler Allen. University of Chicago Press*, $4.00.

AT THE outset it ought to be said with emphasis that there is a vast amount of interest in this book even for that not inconsiderable number of intelligent readers who do not profess any passionate concern about medieval Latin lyrics. The book is, to be sure, properly and accurately titled. It is an erudite discussion of medieval Latin lyrics—but it is vastly more than that. In fact, that itself turns out to be a field of lively human interest. Few scholars carry such a weight of learning as lightly as does Professor Allen. Speaking of the writing of an earlier book, his "Romanesque Lyric"—but it is just as true of this one—he says: "The one central idea always present in my mind . . . was not Roman poetry at all, but the homely utterance of some human being who looked on life as might a lazy Irishman, or a gentle Swobian, or an irritable Lombard, or a stiff-necked Englishman, or a hot-headed Saxon, or an insolent Spanish Goth." That being the case, you can see at once that you have to do not with the anemic product of academic versifiers but with the sometimes crude but nearly always ardent and spontaneous outpourings of the hearts and minds of real people. Several technical questions arise in connection with these lyrics, such as the origins of German and Latin minnesong and the relation of Latin to vernacular verse. These are discussed with a more than ample scholarship and with more vivacity than one might suppose possible on such themes. Every page sparkles with phrases which would be a joy even to a reader who cared nothing about the subject. The "show-piece" of a certain would-be erotic poet is "delicate as sole leather, flexible as a brick." Of another over-cautious lover-poet, "If blood and not soda-water ran in his veins, then was he indeed an arch dissembler." These are random and unworthy samples. They are meant only to indicate that if the authors of medieval Latin lyrics may have been warm-blooded humans (though these two seem not to have been), so also may be a learned student of them.

W. E. G.

A Compendium of Prohibition Arguments

PROHIBITION AND COMMONSENSE. *By Earl L. Douglass. Alcohol Information Committee*, $2.00.

OF THE books recently published on prohibition, this is the most complete in its inclusion of the main facts of the history of the movement through the century preceding the adoption of the amendment, its presentation of the fundamental principles and "philosophy" of prohibition, its discussion of the sociological, political and hygienic aspects of the alcohol question, and its argument for the maintenance and enforcement of the present law as against any of the alternative methods of control which are proposed by revisionists, repealers and nullificationists. It may safely be guessed that there is not a dry speaker in the country who is not now carrying, or will not soon be carrying, this book in his grip. It is a library of information and argument. But it would be unfortunate if its circulation should be confined to the professional advocates of prohibition. It should be read by plain citizens, both wets and drys, who want to think clearly about this topic on a basis of exact facts. The vast majority of so-called wets as well as drys do want to think clearly. They can sift these arguments for themselves, but they cannot shut their eyes to the facts and remain intelligent. "Prohibition is not on trial," says Mr. Douglass. "It is free government and the constitution which are on trial. The question we confront is whether laws passed by majorities have any authority, or whether they must be set aside when a determined and well financed minority defiantly violates them." Yes, that is exactly the question, and it is no mere rhetorical question. Just what do we do when a determined and very large minority defiantly violates a given law?

Books in Brief

NEW ANALYTICAL INDEXED BIBLE. *John A. Dickson Publishing Company, Chicago*, $7.50.

The text in this edition is that of the authorized version with the frequent parenthetical introduction of renderings from the revised version. Almost every verse is followed by references to collateral texts. The copious introductory, analytical and interpretative material presents as clear and complete a statement of the conservative position as can be found anywhere, but given without offensive dogmatism. Definite messianic predictions are found from Genesis on; Daniel is wholly prophecy and dates from the period of the exile; the Old Testament canon was given its final form by the "Great

Synagogue"; the fourth gospel is considered as clearly the work of the Apostle John; but "only God knows" the authorship of Hebrews. The volume presents the best possible collection of helps to Bible study for those who desire such helps compiled from a strictly conservative point of view.

COLUMBIA THEOLOGICAL SEMINARY AND THE SOUTHERN PRESBYTERIAN CHURCH, 1831-1931. *By William Childs Robinson. Dennis Lindsey Printing Co., Decatur, Ga.*, $2.00.

The substance of this book was presented as a thesis for a doctorate in the theological school of Harvard university. From many points of view it is an interesting production. Future students of conditions in the deep south may well turn to it because of its quotations and references. Columbia seminary has lived through the century that saw the rise of a spirit of division and seems destined to have some share as a brake on the car of progress that is slowly carrying our country back toward the days of real unity. If this study may be taken as typical, the south is placing renewed emphasis on scholarship and research and, in spite of ultra-conservatism and a sometimes unconscious prejudice, "the truth is mighty and will prevail." Dr. Thornwell, Dr. Woodrow, and others to whom our attention is here turned were real thinkers, and it will be a great day for America when southern Presbyterianism develops worthy successors to the fathers.

WHEN THE SWANS FLY HIGH. *By F. W. Boreham. The Abingdon Press*, $1.75.

For many years Dr. Boreham has been writing essays on religion, nature and man. His subjects range widely through things of everyday experience. He discusses nature with a feeling for poetry, man with deep sympathy, and the homely things with a naturalness that has endeared him to many. His style is touched with simple humor and humanness. Personal and everyday, warm-hearted and optimistic even if sometimes verging on the sentimental, this last book will certainly not disappoint his readers.

CORRESPONDENCE

Dr. DuBois and the Church

EDITOR THE CHRISTIAN CENTURY:

SIR: In the article by W. E. B. Du Bois in your issue of December 9 the author seems to prove that the church has been entirely impotent in effecting the complete emancipation of the Negro. He mentions that some contribution has been made in the field of education, but, in the realm of complete fellowship, none. Therefore, we are left to conclude, neither can the church remove the color line, nor can it make a notable contribution to its removal.

By exactly this same form of reasoning one can prove that his parents are his enemies rather than his friends, for they failed to understand and provide for each adolescent change and often contributed to the development of unsocial reactions. One can prove that the school system is a failure for its graduates become enemies of the social structure as well as its friends. In short one can prove anything by looking at part of the picture and by seeking a *complete* solution rather than a contribution to this solution.

It is, I believe, a patent fact that many of the white folks (and some of them members of Christian churches) have been cruelly brutal and palpably ignorant in their treatment of the Negro. This in itself proves only that the white folks respond much as other races when a self-appointed superior race meets another race in the social structure. Dr. Du Bois ought to know this, but he seems to seek only those factors that go to prove his pet theory, which in method is neither scholarly, scientific, nor fair.

One must recognize that the church, as such, has made almost unforgivable mistakes in dealing with an unpopular problem, and this Dr. Du Bois clearly and ably shows. But the solution to the interracial problem will be worked out, I believe, when all agencies involved set themselves seriously to making a real contribution in advancing toward mutual understanding and sympathy between the two groups. The church has already done a great deal in this regard. Ministers in general are becoming increasingly vocal in denunciation of unfair dealings in all social contacts, including the interracial problem. Could we but receive a fair degree of cooperation from educated Negroes like Dr. Du Bois!

Manhattan, Kan. CARL A. NISSEN.

EDITOR THE CHRISTIAN CENTURY:

SIR: The article by Dr. DuBois in The Christian Century two weeks ago, in which he denies that any church in the north advocated the abolition of slavery, and that it has not and will not erase the color line, is an insult to the churches that made untold sacrifices in men, women and money, before and after the civil war for the cause of the Negro. The Congregational churches organized the American Missionary association as early as 1850 to combat slavery and bring Christian education to the Negro. Fisk university, from which Dr. DuBois received his degree, and Harvard, which gave him his graduate degree, are both church schools. Talladega, Straight, Tougaloo are some of the colleges that grew out of the church enterprise. In these schools white and Negro teachers work on an equality. There is not now and never has been a color line in our churches. Oberlin, a church school, admitted Negroes on equal terms with whites early in the 40's. I presented these facts to Dr. DuBois, but he declines to consider them. Not only gratitude but common honesty would suggest that he do consider them.

Cleveland, O. DAN F. BRADLEY.

The Color Line in One Church

EDITOR THE CHRISTIAN CENTURY:

SIR: The article in your issue of December 9 on the church and the color line is of unusual interest to the writer.

All Saints' Episcopal church, a venerable edifice in the heart of the lower east side of New York, has a congregation that is 50 per cent colored. In the effort, which is proving successful, to bring new life into a very old work, our policy is that our doors stand open in welcome to all the people of our neighborhood. Nearby is a large colony of Negro people. The confirmation class of 1930 included 10 of them and 10 white people; this year there were 7 Negroes and 15 whites, the latter including a Hebrew, a Chinese and an American Indian. Into our congregation of Poles, Russians, Italians and peoples of other lands comes the colored man. In our choir, parish guilds and all work he has a part, and one Negro is a vestryman.

I think that one reason for having brought about so harmonious a situation as prevails is that we have less social activities than the average church. We express Christian brotherhood in Christian worship, in the pew and at the communion rail. From there each goes his way. Had we more social affairs, dances and the like, it is possible that difficulties would have arisen. At any rate, before the altar we have the semblance of brotherhood after the Christian pattern.

It is interesting to mention that this All Saints' Church where no color line exists today dates back to 1827, to a day when slavery was legal in this state, and that our building has in it two slave-galleries, a reminder of a different attitude toward our colored brethren. It is the only church in the vicinity with

slave-galleries today; it is the only one of which I know with a Negro vestryman.

New York City HARRISON ROCKWELL, Rector.

Responsibility for Overchurching

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read, with enthusiastic agreement as to the main thesis, your editorial entitled "A Providential Opportunity." If this time of economic depression can be utilized to give emphasis to the conviction which you express, and can be made to serve as an argument for the merger of local churches in communities which are now overchurched, it will be another case of an ill-wind blowing good. But I wish to make a mild protest against the implication, if not the assertion, of your editorial, that the blame for the present condition and for its tenacity, is to be laid at the door of the "denominational administrative heads." I am well aware that there are many ecclesiastical officers whose statesmanship does not reach beyond their own denomination, and who do their best to perpetuate the weak and superfluous churches which exist in so many small communities. I am also aware that some denominations are more predatory than others. But my own experience, which has been fairly extensive and I think fairly typical, leads me to believe that the denominational administrative heads are less to be blamed than the members and officers of the local churches.

I have known of more than one case where successful negotiations have been conducted between the denominational heads of competing churches looking toward what seemed to be necessary and reasonable mergers, only to discover, when it came to the test of action, that the local churches had no intention of merging, and refused to do so. In small communities, personal and family grudges are long lived. Social lines are strictly drawn. Customs of ritual and polity are jealously maintained.

Don't condemn too harshly the denominational administrative heads. Most of them are large-minded, far-seeing men and women. They are eager to put Christ first and the progress of the denomination second. Condemn rather the ancient faults of common human nature, which in all ages and all civilizations have formed clans and castes and classes.

"He may be a brother of William H. Taft,
But he ain't no brother of mine."

Thus sang the doughboy in the Philippines. His kind sings it yet. There are many of him in our churches.

Tryon, N. C. CHARLES G. SEWALL.

Gandhi and Christ

EDITOR THE CHRISTIAN CENTURY:

SIR: The primary contention of the article by Dr. John Haynes Holmes—that America is not Christian—even our superpatriots could hardly deny. His further statement that America need not become Christian was doubtless intended to be startling rather than exact. Yet even here one need not cavil; perhaps the kingdom rose by any other name would smell as sweet.

To my mind, Dr. Holmes' lapse into what Joseph Fort Newton calls "illusive liberalism" begins when he starts talking about Gandhi. "This saint of our own day," he rhapsodizes, "is instinctively characterized by all westerners . . . as the Christ of modern times." I have been apprehensively expecting something like this. The whole question of the distinctiveness of Christianity is brought to a focus in that remark. My own admiration for Gandhi is intense. He is a religious genius whose beneficent effect upon our materialistic world is priceless and profound. All honor to him—but not worship! Gandhi in the role of a second Christ (which he himself would be the first to disclaim) is a false prophet. If he makes us reduce Jesus to his level, he is, for all his superb spiritual insights and methods, a doubtful boon. Is our appreciation to end in apotheosis? Apparently Dr. Holmes would make of Jesus a sort of John the Baptist who, were he here today, would say of Gandhi, "He must increase, but I must decrease."

In the light of this virtual Hinduism, it is astonishing that Dr. Holmes could blandly say, a bit later, "I would abandon . . . creeds that invite controversy." As if there were not enough "creed" in that one paragraph on Gandhi to provoke endless controversy! As if Jesus, or even India's great leader, ever shied away from creeds that cause controversy! Of course, I think I know what Dr. Holmes is driving at. He wants a religion of such active love that controversy, except possibly as it arose from disagreeing pagans, would be unknown.

Be good and do good—that seems the "be-all and the end-all" of Dr. Holmes' philosophy, with the achievement of righteousness hinging chiefly on knowledge and will power. I think Dr. Henry Sloane Coffin was nearer the truth when he said, "Religion is primarily neither doing good nor being good, but being connected with Someone with whom we do far better things and become far better men and women than is possible by ourselves." And I submit that Jesus still stands supreme and unique in affording that connection.

Caruthersville, Mo. J. H. MARION, JR.

Are Nevada Divorces Legal?

EDITOR THE CHRISTIAN CENTURY:

SIR: Your Nevada articles, concluded in the current number, have dealt in an interesting and illuminating manner with a subject matter which calls for publicity. It has seemed to me that in view of the number of times that Nevada divorces are mentioned in our newspapers and other periodicals, the public should be better informed as to the illegality of many of these decrees.

Your caption at page 1558, "Are Nevada Divorces Legal?" held out the hope that at last we were to have an adequate treatment of this subject matter in non-technical language but it is disappointing to read on and find merely just a general statement as "Nevada divorces are not recognized in certain states" and that "as long as the decree involves only the question of marriage and re-marriage and has been uncontested at the time of granting, the likelihood of a bigamy action resulting is very remote." Passing the question as to how a divorce could involve "only a question of marriage and re-marriage," would it not be possible to make more definite statements instead of thus sidestepping the entire validity question?

In 1896 the Illinois supreme court held in Dunham vs. Dunham, 162 Illinois, 589, that a decree obtained in South Dakota (which state was then serving the function now served by Nevada) was void where the complainant's residence was merely for the purpose of securing a decree and the defendant was not served with process and did not appear. The court said at page 604, "If the appellee had been personally served with process in that state or had voluntarily appeared as a party in the case, there could be no doubt from the standpoint of any of the authorities, that the South Dakota decree would be a complete bar"; and at page 620, "Appellant went to South Dakota, not for the purpose of becoming a bona fide resident there, but only to obtain a divorce from her husband and to have better opportunities for enjoying the society of Allyn, and with the purpose of returning to this state when she should be finally divorced. The court had no jurisdiction over appellant and her status as a married woman, and its adjudication was void."

Despite the language on page 604 to the effect that there is a conflict in authorities as to the effect of such a decree, I am confident that more recent authorities have been almost unanimously in agreement with this case.

You state at page 1557 that "the other party to the case is represented by counsel holding a power of attorney." Where this is done, presumably the decree would stand collateral attack under the language of the Dunham case, but I question whether it is as uniform a practice as your statement would indicate. Isn't it a fact that in many of the cases, the defendant does not choose to incur the expense of resistance but, on the other hand, does not cooperate? I believe that these cases would form a substantial portion of the total and that in accordance with the Dunham case they would be held void practically everywhere.

Chicago. HERBERT BEBB.

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NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Methodists Face Social Issues

Federation, in Annual Dinner Honors Miss Chappell—Dr. Cadman Celebrates—Dr. Howard Under Knife

(Correspondence from New York)

NEW YORK, Dec. 19.—The Methodist federation for social service, of which Dr. Harry F. Ward and Miss Winifred Chappell are the secretaries, held a dinner last Thursday night at which the social and economic issues of today were honestly and fearlessly faced. The speakers were Bishop McConnell, Miss Margaret Forsyth of Teachers college and Arnold Johnson, ministerial student jailed in the Harlan labor troubles last summer. It was my privilege to go immediately from this dinner to a forum at Labor temple and I was gratified to see that the churchmen were just as outspoken concerning the necessity for radical changes in our society as these industrial workers. It was gratifying also to hear at the dinner the fine tribute paid to Miss Chappell for her work with the organization and especially her part in the Social Service Bulletin it issues. This bulletin is unsurpassed as a useful and trustworthy review of the rapidly changing economic scene. The dinner also confirmed my opinion that in Bishop McConnell religion has one of the ablest and wisest spokesmen it has ever had.

* * *

On the Brooklyn-Edison Front

Possibly enough has been said in these columns concerning the attempt of the Conference of progressive labor action to unionize the Brooklyn-Edison plant. However it is all in the nature of a continued story. Many will want to know the newest developments. Briefly they are that the Live Wire was distributed by labor men and churchmen last Wednesday with full police protection and without any thuggery. To this statement there must be added the fact that a conference was arranged by a Brooklyn pasor between an official of the company and some of the clergymen active in this struggle. This conference was unproductive. The position of the company official was one of deep hostility to the clergymen for deigning to be interested in these issues.

* * *

Religious Debate Scheduled

"How goes the world—atheist or religious?" is the question for debate at the Sunrise club at the Hotel Martinique tomorrow. The case for the religious view of life is to be presented by the Rev. G. Herbert Ekins and that for atheism by Major Joseph Wheless. This club, which has held hundreds of discussions, has as its basic principle that every topic of human interest may be "discussed without prejudice."

* * *

Dr. Cadman Celebrates 67th Birthday

Dr. S. Parkes Cadman celebrated his 67th birthday yesterday and received congratulations from all over the world. He has been pastor of the Central Congregational church in Brooklyn for 31 years and has been widely known as a radio preacher almost as long as the radio has been functioning.

* * *

Dr. Howard Ill

The Rev. Henry Howard, senior pastor of the Fifth Avenue Presbyterian church, is in Doctors' hospital where he this week underwent an operation. Dr. Howard has not been feeling well this fall but has kept courageously at his work. A wide circle of friends and admirers wish him a speedy recovery.

* * *

Ministers' Union Discusses Salary Equalization

The intercreedal and interracial ministers' union formed a few months ago met the other day and had a most vigorous discussion on the subject of ministers' salaries. There was a strong feeling that there ought to be considerable more brotherhood in this sphere if ministers are to preach brotherhood in their pulpits. However it was recognized that any practicable plan for equalization must be based upon facts rather than upon mere opinions. It is planned to go into this question still further at the January meeting. There will also be raised at this coming meeting the question of affiliation with the American federation of labor.

* * *

Plan Wide Distribution Of Christmas Gifts

The New York Episcopal city mission society plans an ambitious program of Christmas giving in the hospitals and prisons. Some 11,000 persons are to be cared for by this organization through gifts of fruit, candy and all sorts of gifts. This society is a century old and throughout the years has been rendering fine service in the field of charity.

EDMUND B. CHAFFEE.

Prof. Bruce Curry Addresses Jewish Youth Conference

For the sixth successive year Temple Emanu-El, Providence, R. I., conducted, on three Fridays of December, a Jewish youth conference, with the theme for this year's discussion "Jewish Youth in a Non-Jewish World." Nearly 1,000 young people, from local colleges and the community at large, participated. Prof. Bruce Curry, of Union seminary, gave the chief address, Rabbi Israel M. Goldman, of the temple, writes enthusiastically of the success of the conference.

"Stop Idolatry of Wealth!"

Cardinal O'Connell Flays Mammon Worship and Names Unworthy Rich—New Hymnal Introduced

(Correspondence from New England)

SOMERVILLE, MASS., Dec. 16.—William, Cardinal O'Connell, archbishop of Boston, feels so secure in his position that he dares to speak plainly to his parishioners, as he did Dec. 13. Not all would agree when he said: "Numbers of rich men should be flogged; it is the only suitable punishment for them; they are insensible to all appeals!" Few preachers would praise by name noble exceptions; but it is to be noted that the cardinal included in the list non-Catholics, like Henry Higginson and James J. Storrow. He voiced a growing conviction when he said: "The big money interests mean to run the governments of the world. . . . They hide behind the scenes, pulling strings. . . . We must escape from this slavery. . . . It means the complete domination of money over life, exploiting mankind. . . . Unless there is a renewal of the spirit of Christ against the spirit of the world, this crisis will get worse and worse, and God only knows what will happen! . . . But Christianity has never failed!"

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Dedication of New Hymnal

The Congregational ministers of greater Boston on Dec. 14 enjoyed a unique "Service of Song and Worship introducing the New Pilgrim Hymnal," compiled by a committee of which Dean Luther A. Weigle, of Yale divinity school is chairman. Dr. Sidney A. Weston, editor of the publishing society, explained the book as "a product of our Pilgrim heritage and of the conditions of life in the twentieth century," Dr. Henry Hallam Saunderson, who, though a Unitarian, had been selected as the best fitted to compile orders of worship and responsive readings, led in the use of the Christmas service. The musical editor, Mr. Thompson Stone, conductor of the People's orchestra, with the assistance of a chorus and the audience itself, then demonstrated more than a score of hymns and tunes, new and old, in an hour artisically and spiritually inspiring.

Congregationalism has this advantage, that its principles permit it to recognize and use any expression of Christian faith. Indeed, as the compilers of this hymnal say: "It is a commonplace that we come nearer to full Christian unity in our hymns than in any other feature of the life of our churches." Leaders of other denominations, Baptist, Episcopal, and Unitarian, were present to demonstrate the general

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interest in the occasion. The selection is truly catholic, from hymns of the ancient church to thirty pages of "gospel hymns"; from the psalter of the Scottish kirk to "The Angel of Peace" by Oliver Wendell Holmes. Ninety hymns are devoted to "The Hope of a Better World," including brotherhood, justice, patriotism, peace and race relations, as well as missions, home and foreign.

* * *

Yale Divinity School On the Move

The divinity school of Yale university, as Dean Weigle told its alumni in Boston Dec. 15, expects in September, 1932, to move to the Sterling quadrangle, nearly a mile from the center, on Prospect street. Eight dormitories to house 188 students, connected by an arcade, with administration and recitation halls, general and missionary libraries, and a chapel, will surround "avenue" and "green," all in Georgian colonial style. The spire, 108 feet high, will rise impressively above the two-story buildings. Commons, dining-room and gymnasium will be on lower ground at the rear. The total cost is $2,500,000. The school thus moves where the whole university should have gone in 1890, and in the direction whither it is now expanding.

In the meantime, the school is in temporary quarters, and in process of reorganization. Its future enrolment will be limited, and tuition of $150 a year required. Its curriculum will be made more rigorous and practical. Students will have a chance to gain income by field-work, but this will be under the direction of supervising professors, and every member of the faculty will give six Sundays to visitation of student charges. Berkeley divinity school, Episcopal, has come to New Haven for closer relation to the university, and the two schools will open their courses mutually to each other's students.

* * *

And So Forth

The speaker at the annual memorial service to Philips Brooks, in Trinity church, Boston, Dec. 13, was Dr. Charles E. Jefferson, a Congregationalist. He recalled how he asked Bishop Brooks: "Must I believe in miracles, if I enter the ministry?" and received the reply: "Enter the ministry, and you may believe in miracles."

As far away as 250 miles, signs announce Jonesport, Me., as "the Home of Seth Parker." This "composite of many an authentic down east character," created and impersonated by Philips Haynes Lord, a graduate of Bowdoin college in 1925, continues to hold over 3,000,000 listeners every Sunday night. It has been called "a saintly picnic, a slice of sweetness, a glorification of the humble and familiar."

E. TALLMADGE ROOT.

Dr. Budlong Installed as Connecticut Bishop-Coadjutor

Rev. Frederick G. Budlong, rector of Christ church, Greenwich, Conn., was consecrated bishop-coadjutor of the Episcopal diocese of Connecticut, in a colorful ceremony at Christ church in which Presiding Bishop James DeWolf Perry, Bishop Freeman, Gov. Wilbur L. Cross and many other leaders participated.

St. Louis Judge Would Save Youth

Judge Calhoun Asks Aid of Protestant Ministers—"Allied Forces" Get Good Hearing—Bishop Fisher in St. Louis

(Correspondence from St. Louis)

ST. LOUIS, Dec. 10.—In Judge John W. Calhoun, St. Louis has a judge of the juvenile court who is both judge and humanitarian. He believes his work is reconstructive and for the rebuilding of society. Several thousand persons pass through his court every year. Many of them are pathetic. He believes none is incorrigible. He makes each case a personal study and action is never taken without investigation. Besides the full police force, 30 probation officers assist him. He has a personal record of each case by family connections, age, nationality and religion. The antecedents and associates of each youth are studied.

Within the year 514 boys and 235 girls between the ages of 8 and 17 have been in the juvenile court. In racial classification there were—boys: foreign born, 2; foreign parents, 26; native parents, 285; colored, 201; girls: foreign born, 1; foreign parents, 5; native parents, 132; colored, 97. With respect to religion—boys: Catholic, 124; Protestant, 379; Jews, 5; no religion, 5; girls: Catholic, 49; Protestant, 173; Jews, 1; no religion, 13. With respect to age, the larger groups were between 12 and 17; 15 and 16 years each having 179. A concrete study of these records is overwhelming.

* * *

Pastors' Aid Sought in Youth Reclamation

Superficially the world passes these records as just so much waywardness and lack of parental control. Judge Calhoun does not so consider his task. Recently with his chief probation officer and Rev. R. L. Duckworth, church federation appointee for juvenile court supervision, whose support is provided by the community fund under the department of prevention and control, he appeared before the ministerial alliance and with the records given stated his case. He asked the assistance of the ministers and their churches in this work of reclamation. Practically two-thirds of the whole number passing through his court gave, as their religious classification, Protestant. That 55 per cent are native born white also makes evident that their reclamation is a Protestant church responsibility. Many of them are rural born, the children of drifters to the city for small service of any sort. Such folk for the most part are of moderate means, many are indigent. Thus the temptation to petty thievery and roguery.

The Catholic church, dominant in the downtown section and communities in transition, by parishes under direction of a juvenile court appointee has accepted responsibility for its youth. Judge Calhoun now asks as much of the Protestant ministers and their churches.

He proposes six city districts with a church as center of probationary oversight and discipline. The Big Brother and Big Sister movement and playground supervisors will also be asked to cooperate. The Children's Aid society, an association of social workers, is giving full support to this work. The community fund appointee will direct this reclamation service and at stated places supervise instruction, play and social activities.

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St. Louis Hears Prohibition Allied Forces

St. Louis, the 81st city in the itinerary of the Allied Forces for Prohibition, gave a response bordering on the enthusiastic to this splendid company of speakers and workers. The largest church auditorium in the city was used. The attendance at every meeting was large, with a multitude standing the last evening. At the noonday luncheon, to hear Dr. Daniel A. Poling as he set up the purposes and principles of the movement, many could not obtain tickets. St. Louis, the city of big breweries and many saloons in pre-prohibition days, sat up and took notice of the prohibition messages which for three consecutive days were being broadcast. The four city papers gave unusual news space and were not hostile in editorial comment. The letters in the people's forum revealed no new arguments and so thoroughly was prohibition discussed that all questionings were answered. The meetings by local sponsors and visiting speakers were considered a great success. The collections of persons enrolled gave much encouragement. So hearty and nearly unanimous among young people's organizations was the response that it was decided to make St. Louis a demonstration city in organization and instruction. This service will soon begin.

* * * *

Church Federation in Annual Session

The 22nd annual dinner of the church federation was an occasion of splendid fellowship and inspiration. Dr. A. H. Armstrong, for 12 years the executive secretary, used the stereopticon in presenting his annual report. The proposals for enlargement in religious education, community training school and evangelism were approved and support pledged in the budget. The men chosen as chairmen to direct these responsibilities have been notably successful in these fields. Limitation of support through the community fund by reason of appeals for relief has been met by economy or supplemented by special gifts.

The high hour of these annual federation meetings is an address by a guest speaker. Everybody was in anticipation when Dr. Fred B. Fisher of Ann Arbor, Mich., was announced. He gave a message on "Facing Realities." He pleaded for the reconstruction of society. The realities we must face are individual and particular; not one, but many; each demanding peculiar consideration and treatment. We best know them when we get the real perspective. We best overcome them in our own soul's discipline and when we bring them under the discipline of law. We most inspire and strengthen overselves and lift up the world through faith.

CHARLES O. RANSFORD.

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Britain Expects Tariff War

New Policy Stirs French Reprisals—MacDonald Wins on India—Canon Lacey Dead

(British Table Talk)

LONDON, Dec. 7.—Two days before the first English tariff duties were announced the French government put a special super-duty of 15 per cent on British imports. The French explain that this was due to the depreciation in sterling and declare that corresponding duties were put up on other countries with a lowered currency. Mr. Runciman more than hints that it is a blow at British commerce by means of which Britain ceases to have the "most favored nation" treatment. He declares that Britain did not deal with France in this way, when the franc tumbled. There are to be no conversations between the two nations resumed for the present.

It certainly looks as though Mr. Runciman's speech in the house meant that, failing some agreements upon tariffs, it might be necessary for Britain to retaliate against France by some special duties. No doubt, as it is business which is involved, not sentiment, some agreement will be made. But the perils which beset the nation as soon as it begins to put on duties upon imports are clearly shown by the encounters of the early days. If such trifling duties create such a storm what will the bigger ones do? What will happen if iron and steel and cotton goods are taxed?

* * *

India and Mr. Churchill

Ramsey MacDonald has won in his first serious encounter with Mr. Churchill. By the time this letter is printed, Mr. Churchill will be in the thick of his American tour. He has made the most of his time since the election before he sailed westward. Upon India he made what was certainly a most brilliant speech. It was intended to suggest more than it said; the speaker may have hoped to drive a wedge into the government party. But Mr. MacDonald carried the house with him in his proposals, which were the same as those set before the Indian round table.

Nothing but mischief can come of the attitude towards India which Mr. Churchill represents. He virtually suggests, by setting forth apparently innocent conditions, that Britain should postpone the fulfilment of its pledges. Only about 40 members voted for his amendment. It was cunningly worded, but read in the light of Mr. Churchill's previous speeches the meaning was plain enough. I hope that American hearers of his lectures will not imagine that he speaks for Great Britain.

* * *

Death of a Great Scholar

Canon T. A. Lacey has died after an operation. He was 78 years of age, but his mind was as active as ever. It was my good fortune to meet him now and then, after long intervals, always with a growing admiration for the learning and the spirit of the man. He was an Anglo-catholic, and like so many of his school he showed an unfailing freshness and courage. In the 90's, when there was a movement to secure the recognition of Anglican orders from Rome, he took his place along with Lord Halifax. There was some hope at one time that Rome might make conditions on which the way could be prepared for reunion; but suddenly and irrevocably the mind of the Vatican was pronounced against the proposals.

Canon Lacey, in recent years, got into hot water for the lengths to which he was prepared to go in fellowship with the free churches. But no one who knew him could ever doubt his firmness in the paths of Catholic doctrine. When he declared that he would not use the words, "the Word of God" about the Bible, he was vigorously attacked. But there again his meaning was clear; he was separating himself from the attitude to the Bible which he considered to be un-Catholic.

* * *

Vachel Lindsay in England

Vachel Lindsay had many admirers in this country. A very few days ago Paul Robeson was declaiming some of his work on the radio. He gave, with that marvelous voice of his, the splendid poem on "The Congo." It is a sad loss to learn that this fine poet is dead. In 1926 I can recall hearing at Winona Madame Homer singing superbly his poem "General William Booth Enters Into Heaven." There are few more touching tributes to the Army than this poem, and William Booth might well be content to have his vindication with that poem.

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Church of England Needs More Ordinands

In a pastoral letter to his diocese, the archbishop of Canterbury points out the urgency of the need for more clergy. If the church is to do the work it is doing there ought to be 588 ordinations each year. But the highest in any year since the war is 500. Even to carry on the work which is now being done there ought to have been 4,000 more ordinations since the war.

EDWARD SHILLITO.

Dr. Vaughn Dabney to Be Inaugurated as Andover-Newton Professor

On Jan. 7 Dr. Vaughn Dabney will be inaugurated as Bartlett professor of sacred rhetoric and dean of the Andover Newton theological seminary, Newton Centre, Mass. Dr. Dabney will deliver an address in the afternoon, and Pres. A. W. Beaven, of Colgate-Rochester, in the evening.

Student Volunteer Convention in Session in Buffalo

The 11th quadrennial convention of the Student Volunteer movement is in session —Dec. 30 to Jan. 3—in Buffalo. The theme for this meeting is "The Living Christ for the World Today."

Balkan Conference Heralds Peace

Six Countries in Peace Pact—Election Sees Unification Ticket—Orthodox Serbs Have New Constitution

(Correspondence from the Balkans)

BELGRAD, Nov. 30.—At a time when the world's attention is so completely centered on the League of Nations, another important movement for international friendship and cooperation has passed almost unnoticed. The second Balkan conference, held in Constantinople last month, brought together delegates from Albania, Bulgaria, Greece, Jugoslavia, Roumania and Turkey, for a session, which, considering all the obstacles in the way, was singularly productive. Among these difficulties should be noted the traditional feuds and distrust which have separated some of these countries for centuries. These differences have often been promoted by western powers seeking spheres of influence in the Balkans or by discontented elements within the countries themselves. That this condition has not yet entirely disappeared, is proved by the zeal with which the idea of "the Balkans for the Balkan states" is stoutly defended by significant factors in all the countries concerned.

The delegations, although not officially representing the governments of their respective countries, included cabinet ministers, members of parliament, economic experts and prominent social workers, so that a rather thorough representation of public opinion was secured. The conference was greatly aided toward positive results by a preliminary resolution excluding from the agenda "all political differences recognized as irreconcilable." By thus confining themselves to problems capable of speedy solution, the conference could produce significant results.

Among these results should be mentioned the progress made on a "peace pact" which will bind all six countries to settle all disputes by peaceful means only. A special commission is to prepare a definite draft treaty for next year's meeting to consider. Other positive results were an understanding concerning a Balkan postal union, the establishment of a bureau for the control of tobacco-production in all the countries, the establishment of a Balkan cereal union and plan for an eventual adjustment of national tariffs within a Balkan customs union.

But perhaps the principal positive advance made by the conference was the spirit of genuine friendship and desire to cooperate, which characterized the meetings. Although an unofficial body, its deliberations are closely followed by all the governments concerned, and are certain to advance the cause of peace in this difficult part of Europe.

* * *

Elections in Jugoslavia

The optimism expressed when King Alexander promulgated a new constitution

for Jugoslavia last September was considerably cooled by later decrees, especially that proclaiming the laws governing popular elections. Voting is by public, instead of secret, ballot and many limitations to the formation of parties prevented the presentation of any but the government's ticket in many parts of the country. It must be said that this ticket carried names of men who were formerly in different parties, but now joined in the so-called "unification ticket."

Despite the fact that voting thus amounted to little more than a registration of presence at the polls, the elections held last week passed off with little excitement and an average of 60 per cent participation. Previous to the elections the regulation propaganda methods were employed: street placards, newspaper advertising and election rallies. One of these was the occasion for a student demonstration urging citizens to refrain from voting. As a result of this outbreak the university was closed for the three days nearest the election.

With the new parliament solidly behind it, the government will be able to carry on the administrative program it has been promoting, tending to the better consolidation of the kingdom. It is hoped that an increasing number of those still in opposition may eventually join the present progressive administration.

* * *

Serbian Orthodox Church Has New Constitution

The new constitution which has engaged the attention of the house of bishops of the Serbian Orthodox church for two years past, has just been confirmed by the king and goes into force at once. Several significant points in the new constitution should be noted.

By the new act, the church becomes completely autonomous and basic law and discipline are unified for the whole country. This remedies certain traditional differences in regional church government which have persisted up to the present, among which, in some provinces, was the payment of clergy by the government, instead of by the church. With a bishop or a priest thus functioning as a government official the spiritual prestige of the church has had to suffer. Under the new arrangement all state subsidies to the church are expended by the church itself.

Another reform fixes regular salaries for village priests who, in some parts of the kingdom have been up to now dependent solely upon the fees they could collect from their parishioners for marriages, funerals and other church rites. Such a system proved so iniquitous in tsarist Russia, that it is a distinct advantage to have it finally eliminated from the church in Jugoslavia.

The new constitution guarantees a democratic form of church government with laymen participating in most of its organs. The state undertakes to provide adequate financial support besides promising to build a new "patriarchie" in Belgrad, to house the patriarch and the chief executive organs of the church. In view of recent trends in this country the decision to retain the church's historic title is significant: although much pressure was exerted toward changing the name to the Orthodox church of Jugoslavia, the church is still to be officially known as "The Serbian Orthodox church."

* * *

And So Forth

Some time ago it was reported that instruction in the harmful effects of alcohol had been introduced into all miners'-schools in Jugoslavia. The ministry of industry which directs all trades schools in the country now announces that similar instruction is to be given by all teachers under their management. This applies to the elaborate system of apprentice schools throughout the country. The interest shown in such instruction by different teachers, it is announced, will be taken into account in recommending them for promotion.

In this connection the recent annual meeting of the "Jugoslav Society of Abstinent Physicians" just held in Zagreb, must be reported. This society is affiliated with the National Temperance union and cooperates with it in its work. Besides this, the Physicians society has opened in Zegrab a counciling clinic for alcoholics, and has organized a series of public lectures. The society proposes the organization of physicians to combat alcohol, on a worldwide scale.

A wave of religious interest seems to have appeared in the University of Sofia. Not only is the Bulgarian Student Christian movement at a high point in its activity, but a strong movement among Russian students has also come into prominence. The three days' conference of the Russian movement in Sofia, just closed, was the first ever held there, and one of the best held anywhere in recent years by Russians, according to an experienced leader who was present. New cooperation between all Russian student organizations in the University of Sofia was one by-product of the meeting.

A recent census in Galicia (Poland) reports 30,000 new members of the Orthodox church there. In the last five years 28 new churches and five chapels have been built.

DONALD A. LOWRIE.

Garrett Seminary Faces Closing Its Doors

The Christian Advocate, Methodist national weekly, publishes in a current issue a plain statement concerning the financial condition of Garrett seminary, Methodist school in Evanston, Ill. The article carries the title "Must Garrett Close Its Doors?" This seminary was established in 1885, a gift of Mrs. Eliza Garrett, amounting to $300,000, providing the funds. This was mostly in the form of real estate, for the large part non-productive, and the first 30 years of Garrett's history was a period of struggle. During the next 30 years—from 1885 to 1914—the income was more than sufficient for current expenses. A series of financial difficulties began in 1914, with the burning of Hock hall. The rapid growth of the student body and consequent need for new buildings, the mounting scale of prices, and growing real estate difficulties have been factors in bringing the seminary to its present situation. The importance of Garrett is conceded throughout the Methodist church, and heroic efforts are now to be made to raise funds for its continuance from churches and individuals.

Start the New Year With These Inspiring Books

The Moral Crisis in Christianity
By JUSTIN WROE NIXON

"There is no escaping his keen analysis of present conditions and problems and we certainly need his trumpet call not to let Christianity drift into weak conformity to economic and political currents."—*The Presbyterian Banner.* $2.00

Ways of Believing
By MILES H. KRUMBINE

"As a weapon against secularism, now the deadliest foe of religion, we heartily commend this brilliant little book. Here is stuff to agitate your grey matter." — *Reformed Church Messenger.* $2.00

"Yes, But—"
By WILLARD L. SPERRY

"That we are prone to spend too much time and energy in the effort to 'save religion' instead of cultivating the religion which will save us is the gist of this attractively-written and thought-stimulating latest volume from the pen of the dean of the Theological School in Harvard University."—*The Presbyterian Advance.* $2.00

Unfashionable Convictions
By BERNARD IDDINGS BELL

"Here are convictions, challenge and brilliance. What Dr. Bell believes he believes clear through and he leaves no doubt in the reader's mind as to just what he does believe."—*Dr. Frederick Lynch.* $2.00

A Rabbi Takes Stock
By SOLOMON GOLDMAN

"Our generation has seen no more keen and searching analysis of Jewish life than is Rabbi Goldman's 'A Rabbi Takes Stock.' The author is that rare being, a scholar who thinks."—*Stephen S. Wise.* $2.50

Karl Barth
Prophet of a New Christianity?
By WILHELM PAUCK

"This is the best English work available to unlock the mystery of the 'theology of crisis,' explain its fascination for many European minds, and appraise its strength and weakness." — *Religious Book Club Bulletin.* $2.00

Life of Cardinal Newman
By GAIUS GLENN ATKINS

"It is not every man that can write of Newman in the true key; but Dr. Atkins has both the necessary knowledge and the delicate insight and the style, serious and at times marked by a gentle irony, which are needed."—*London Times.* $2.50

HARPER & BROTHERS
Publishers NEW YORK

Dr. McEwan Ends Long Pastorate

Succeeded at Third Presbyterian Church, Pittsburgh, by Louis H. Evans—Relief Fund Lags

(Correspondence from Pittsburgh)

PITTSBURGH, Dec. 14.—At 70 years of age, and after a continuous ministry of 38 years, Dr. W. L. McEwan preached his concluding sermon in the Tihrd Presbyterian church, on Dec. 6. Pittsburgh is the Presbyterian stronghold of the universe. Practically every other person in this man's town seems to be of the Calvinistic persuasion. The tall and stately spire of the Third Presbyterian church stands out with a proud distinction on our aristocratic Fifth avenue. The man in the street calls it "the Thaw church," because the late Mrs. Thaw (mother of Harry) was generous and dominant in its membership—a woman of bountiful charity. It is in this church that Dr. Charles Heinroth, organist at Carnegie hall, and one of the outstanding organists of the world, has charge of music. Dr. McEwan is a graduate of Center college of Kentucky, and he can best be described, perhaps, as a Kentucky gentleman. He has been a preacher of remarkable ability, and while his emphasis has always been conservative, nevertheless there has been a mellowness and a heart-fullness in his messages which have smoothed the edges of fundamentalism.

Distinguished as he was as a preacher, Dr. McEwan was nothing less than a genius as a pastor. His visitations in the homes of his large parish always brought comfort and inspiration. In hours of deep distress or death, he came with peculiar illumination and power. Not often do you find a pastor so deeply beloved by his congregation.

For over 22 years I have worked beside him, for his church is not far away, and I bear this cheerful testimony to his marked ability as both pastor and preacher. He will continue to live in our city, and will carry on his duties as president of the board of the Princeton theological seminary, and administer the many other church offices which he holds.

* * *

Dr. McEwan's Successor

Tall, athletic, relatively young (34 years old), the Rev. Louis H. Evans stepped into the pulpit on Dec. 13 vacated the previous Sunday. He was born in Goshen, Ind., reared in Chicago, graduated from Occidental college, Los Angeles, and trained for the ministry in McCormick theological seminary (now the Presbyterian theological seminary) in Chicago. He preached in the morning on "Our Message," and at night, on "To me, to live is——." He is to be inducted into his new office Wednesday. His father, a leading minister in the Presbyterian denomination, will participate.

The new pastor has preached in North Dakota, in Wilmington, Calif., and comes to Pittsburgh after several successful years in Pomona, Calif., where he was particularly successful in building up the numerical strength of his congregation. A former football player, his athletic interests add to his attractiveness. He has traveled extensively in Europe and the far east in the interest of missions. With a large and wealthy congregation, with a church plant of unusual beauty, with the rich heritage of Dr. McEwan's conspicuous service, the young minister would seem to be entering a field of particular promise.

* * *

The Welfare Fund

The Welfare fund, which was supposed to raise a bit over $6,000,000 in two weeks, has dragged its painful and weary length into more than five weeks. Ten days ago, 20 individuals and corporations sought to prevent its collapse by tossing in $750,000, on condition that a similar amount would be raised by the public in general. This morning, the fund is one-half million short of completion, but it is believed that a "special gifts committee" will bring the fund to a successful issue. Already, more than twice as much has been raised as in the drive of last year.

* * *

War Against Bad Politics

The first of a series of rallies was held by the Adult Bible class federation in the Smithfield Street Methodist Episconal church Sunday afternoon, Dec. 13. The newly elected county commissioners made promises of a clean-up in local affairs. The people at large are very hopeful that a new day politically is dawning in Allegheny county. The state president of the Bible class federation, John W. Vickerman, presided. The auditorium was filled to overflowing, and the speakers had to repeat their addresses in an adjoining hall. Mr. James Rae, former president of the chamber of commerce, Dr. Albert E. Day, pastor of Christ Methodist church, Mrs. R. Templeton Smith, chairman of the League of Women Voters, and Attorney Alexander P. Lindsey, made brave and optimistic speeches, predicting cleaner politics in our city and county.

* * *

Two New Pastors

The Emory Methodist church, with 2,500 members, has received a new pastor, by the process of exchange. Dr. M. B. Fuller has recently arrived from Lakewood, Ohio, and Dr. W. W. Duncan has assumed the charge in Ohio. The Lakewood church claims to be one of the largest in all Methodism. Dr. Duncan took great interest in the wet and dry issues in our city, and in politics in general. If one may judge by the subjects announced by Dr. Fuller in his first weeks, here, one would expect a quiet, sincere gospel ministry. His introduction to Pittsburgh has been most favorable.

The Central Christian church is receiving its new pastor, Rev. S. S. Lappin, next Sunday; the former pastor, Rev. Mr. Fisher, having gone to Terre Haute, Indiana. Mr. Lappin was at one time editor of the Christian Standard, in Cincinnati.

JOHN R. EWERS.

Prayers for Dead Discussed by Press

Free Church Head Starts Discussion—Mormons in Convention—The Sunday School Problem

(Correspondence from Scotland)

GLASGOW, Dec. 7.—The correspondence columns of the daily press have been seething for weeks over the validity and appropriateness of prayers for the dead. The issue has arisen through Dr. Warr of St. Giles' cathedral at the Armistice day service of the British legion in Edinburgh, using these words: "We remember before thee with reverence our fellow-citizens who laid down their lives in the cause of justice and freedom; to thee we commend each one of them; evermore look upon them in the fulness of thy tender love and mercy." This surely has very thin connection with paid masses for the dead, and no attention would have been paid to the matter, had not Dr. A. M. Renwick, moderator of the Free church ("Wee Frees"), been officially taking part in the service. He felt that his cherished personal convictions were being compromised. Accordingly, he sent a letter of protest to the British legion, and copies to the leading Scottish newspapers. "May I humbly appeal to the British legion (Scotland) to assure that, in future services, words of this kind, which deeply wound the Protestant sentiment of many of our people, do not occur. Unless this is done the inevitable result must be a deepening of the lines of ecclesiastical separation. In days when fraternal relations are so much sought for, this would be indeed unfortunate. It would also make it impossible for many to take part in such a ceremony."

* * *

A Wide Divergence Of Opinion

This may be an ultra-Protestant land, but the correspondence shows that there is a wide and not unnatural divergence of opinion on the subject of such prayers. It is true that the Westminster confession states, "That prayer is not to be made for the dead," but the Westminster confession has become frankly a subordinate standard of the Church of Scotland, and the question now asked candidates for ordination has been reduced to, "Do you believe the *fundamental doctrines* of the Christian faith, contained in the Confession of Faith of this church?" The old strict question about asserting, maintaining, and defending the Confession of Faith and "the purity of worship as presently practiced" in accordance with the 1707 act of assembly "against innovations in the worship of God" was long ago definitely withdrawn. A facetious correspondent has written in a congratulatory vein that this is the only thing in the service to which a Free church official takes exception—he has swallowed without a murmur all the other innovations to which the Free church usually objects: the use of an or-

gan, the congregation's standing to sing, the reading of prayers, the use of hymns as well as psalms, the playing of a band at a religious service. Most people in Protestant Scotland have come to see nothing amiss in the commemoration of the faithful departed.

* * *

Glasgow Entertains Mormon Convention

It rather makes one rub one's eyes to read of a convention of Mormons in Glasgow, held one week-end last month. There were 200 delegates, and the president of the Scottish district stated that during the past six months 12 to 15 converts had been made, 67,838 tracts and 472 hand pamphlets had been distributed, and 41 copies of the Book of Mormon had been either sold or given away. A British-born speaker, who has recently returned from Salt Lake city, claims that the Latter-Day Saints now number 800,000, of whom 7,000 are in the British isles.

* * *

Gold Standard Slump and Salaries of Missionaries

One effect of the country's going off the gold standard has been to affect adversely the salaries of some of the church's agents abroad. The four committees of the overseas department of the Church of Scotland have held meetings on the subject, with the result that some of the appointments to winter preaching stations on the continent have been cancelled, and where these are being continued, the time has been drastically reduced. Steps are also being taken to mitigate the hardships of ministers and missionaries on permanent appointment whose salaries have been badly hit.

* * *

What About the Sunday School?

The presbytery of Stirling and Dunblane had an interesting discussion last month of the question, "Is the Sunday School a Menace?" It had been discovered through replies to a questionnaire issued by the committee on youth that only about 30 per cent of the Sunday school children were attending the church services, and the issue was raised whether the Sunday school ought to be suppressed as an alarming competitor of the church. Rev. J. Hutchison Cockburn of Dunblane cathedral submitted that up to 10 years of age, the Sunday school fulfills a primary purpose, and that after that age it can still do a great work, but that it ought not to be asked to take the place of public worship. He pointed to the experience of the Roman Catholic church, which has no Sunday schools, but insists on children being at the morning church service, thus building up a congregation for the future. The conclusion of the discussion was that the Sunday school should not be scrapped, but a fresh appeal was made by the presbytery to ministers, kirk sessions, and Sunday school teachers to do all in their power to restore the family pew to its place.

* * *

Dr. Mackintosh as Moderator

After being served by an ecclesiastical statesman (Dr. John White), a board secretary (Dr. Bogle), a missionary (Dr. Graham), the Church of Scotland turns, through its selection committee, to a theological professor to hold its highest office for 1932-33. Prof. Hugh R. Mackintosh of New college, Edinburgh, will make an excellent moderator of assembly. He comes in the order of rotation from the U. F. side. He is more widely known beyond the borders of Scotland than any of his recent predecessors, because of his books, especially "The Doctrine of the Person of Christ," "The Christian Experience of Forgiveness," and "The Christian Apprehension of God." His latest work, a volume of sermons in "The Scholar as Preacher" series, entitled "The Highway to God," appeared only a few weeks ago. Dr. Mackintosh was in the pastorate for seven years (at Tayport and at Beechgrove, Aberdeen) before he became a professor of systematic theology in Edinburgh in 1904. His D.D. degrees have come from Oxford, Marburg, and Edinburgh. The Continuing church is calling to the moderatorship Dr. D. M. Forrester of Broughton, and the Free church, Rev. Peter Clarkson of Biggar.

MARCUS A. SPENCER.

To Hold Illinois Conference On Unemployment

A conference on the unemployment situation in Illinois, patterned after the national conference recently held in Washington, will be held at the Congress hotel, Chicago, Jan. 3 and 4. The conference will open with a general meeting on Sunday evening, to be addressed by Dr. James Mullenbach, of the Chicago theological seminary and the emergency relief committee, Norman Thomas of New York, and James Walker, of the state miners' union. Three sessions will be held on Monday, one of them devoted to receiving and tabulating reports on conditions throughout the state, and the others to consideration of proposed lines of action. On the committee sponsoring the conference appear the names, among many others, of the Revs. Norman Barr, Arthur E. Holt, Paul Hutchinson, Harold O. Kingsley, U. M. McGuire, D. M. Nicol, Raymond P. Sanford, Ernest F. Tittle, W. B. Waltmire and James M. Yard.

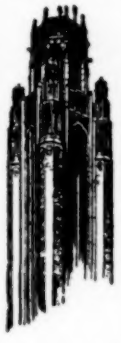
Bishop Lawrence Resigns as Church Pension Head

Bishop William Lawrence, of Boston, who has been president of the church pension fund of the Episcopal church since its establishment in 1917, has resigned, and William F. Morgan, New York banker, has been elected to succeed him. Bishop Lawrence is 82 years of age, and gives as his reason for resigning his conviction that "old men should give way to younger men."

Churches' Bond Defaults Put at Six Million

Bonds worth between six and seven million, issued to raise money for building churches among 12 Protestant denominations, have been defaulted, according to Rev. A. B. Keeler, director of the department of buildings and property of the Presbyterian board of national missions, who spoke at the recent national conference on church architecture in New York city. Dr. Keeler said he would present to the administrative council of the Federal council a plan which calls for a Protestant church finance corporation with a capital of ten million, provided by not more than ten men. This fund, he explained, would be loaned to churches at not more than four per cent.

Has He Background?



Without background a man's life is superficial, extemporized and ineffective. Of all men, the minister least of all can afford to live on the shallow surface of current events alone. He must know the depths. Hence at the Chicago Theological Seminary there are chapels for worship, and courses in theology, church history and the historical study of the Bible. Three well equipped libraries open their treasures freely. Quiet single rooms provide for uninterrupted study. Every student can be more intelligently alert to what is going on today if he understands also the background of yesterday. For information about courses, degrees, expenses, etc., write

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Aged College President Dies

Dr. G. F. Bridgman, Long Head of Hamline University, Passes at 90—Study Church School Conditions

(Correspondence from Minnesota)

MINNEAPOLIS, Dec. 7.—On Nov. 5, Dr. George F. Bridgman, former president of Hamline university, St. Paul, died. He was 90 years of age, but until quite recently had been able to be about the city. For a period of nearly 30 years he guided the destinies of Hamline, coming to its presidency in 1883, shortly after the school had been moved from Red Wing, Minn., to St. Paul. Thus his work was in a very real sense the work of a pioneer, developing a new school in a new country, and in a notable way did he carry on this work. Dr. Bridgman retained his keenness of mind and alert judgment to the last, his counsel carrying much weight in church and educational circles in the twin cities and throughout the state.

* * *

Fred B. Fisher at Hamline

Dr. Fred B. Fisher, a Methodist bishop who resigned the bishopric, and who is now pastor of the First Methodist Episcopal church at Ann Arbor, Mich., conducted a most outstanding series of meetings at Hamline church and Hamline university, St. Paul, from Nov. 17 to 20. He spoke each morning at the chapel service of the school and each evening at the Hamline church. He made a profound impression on students and townspeople alike. It was during this week that Dr. Fisher had the long distance conversation with Mahatma Gandhi in London, concerning the cost of which Gandhi is reported to have said, "I should think that a Methodist preacher would know better than to drop that much money in the Atlantic ocean." Dr. Fisher relates that this Indian mystic with whom he is intimately acquainted says that he is not good enough to be a Christian, that he will not call himself a Christian until he can more nearly approximate in his living the spirit of Jesus. But Dr. Fisher also says that Gandhi measures up to the ideals of Jesus as well, or better, than any man he has ever known.

* * *

Church School Survey

During the past year and a half, the Minneapolis church federation, through its department of religious education, has made a thorough survey of 118 Sunday church schools of the city, which has produced some interesting and valuable data. Here are some facts: Only 18 per cent of the leaders in these schools are in training. The average teacher turnover is 25 per cent. Only 48 per cent of the churches have contact with the homes through cradle rolls. Of the enrolment up to 12 years of age, just a little more than half are enrolled during the years from 12 to 24. Of the estimated number of Protestant children in the public schools, 52.6 per cent are enrolled in the church schools.

Now the department of religious education, working through a selected committee, is seeking to develop a set of recommendations and to work out a program for the improvement of the church schools of the city. "Just as it was possible by cooperative effort to get a true picture of Sunday church school work, just so it should be possible to develop a second constructive program for the improvement of church school work throughout our city."

* * *

St. Paul Conducts Training School

One hundred and fifty-eight church school officers and teachers from 41 churches registered at the fall term of the community training school conducted at the House of Hope Presbyterian church, St. Paul. This is the seventeenth year of the school, which is held under the auspices of the Ramsey County Sunday School association. The school is divided into three terms, fall, winter and spring. Faculty members for the winter term include Dr. S. F. Franklin and Dr. G. W. Davis of Macalester college, Dr. A. B. Potorf and Prof. J. A. King of Hamline university. Dr. Weldon E. Bradburn of Trinity Methodist church, Dr. Charles C. Smith of Olivet Congregational church, Miss Winnie Plummer, director of the weekday schools, and Mrs. J. W. Powles, beginners' specialist. Miss Jennie M. Doidge is dean and director.

* * *

And So Forth

From a million and a quarter of dollars to two and a quarter million is quite a jump, but Minneapolis took it when she reached the latter amount in the community fund drive the early part of November. The additional million is to be used entirely for the added load of relief work needed this year.

Minneapolitans believe that their city in her holiday garb is the most beautiful city in America. Nicolett avenue is bewitchingly beautiful in her dress of evergreen, tinsel, stars and bells, arranged in a fascinating way.

Federal Judge Gunnar H. Nordbye says that bootleggers who seek probation because they think a jail sentence is a disgrace are hypocrites, for bootlegging, in his opinion, is a greater disgrace than being jailed. EDWARD W. STODGHILL.

Nearly 8,000 American Missionaries In Foreign Fields

A bulletin recently published by the graduate school of the American university, Washington, D. C., presents the results of a study completed by the "cumulative digest of international law and relations," and gives some interesting figures concerning the number of missionaries now in service in foreign countries. A total of 7,809 American missionaries are now stationed in 87 foreign countries. Nearly one-half of these, or 3,712 missionaries, are located in the three countries of China, India and Japan. The figure for China is 1,846; India, 1,351; Japan, 515.

Clerics Attack Public Policies

Australian Church Leaders Decry Moral Laxity—Anglican Bishop Calls for Dictatorship

(Correspondence from Australia)

GOULBURN, N. S. W., Nov. 8.—A casual perusal of the daily press makes it clear that the churches have left their dug-outs. We find Roman Catholic and Protestant bishops, and clergy of the free churches, united in their condemnation of such divergent matters as communism, government lottery, compulsory conversion of government bonds, the opening of the Sydney harbor bridge during Holy Week, and many other subjects. Dr. Norton, the Roman Catholic bishop of Bathurst, when speaking at the Hibernian communion breakfast, denounced the decision of those in charge of the bridge celebrations because they had chosen, out of the 52 weeks of the year, the one week sacred to the redemption of the human race. If there was a healthy public opinion in Australia, he held, the committee would not have dared to outrage the feelings of Christians by opening the bridge in the Christians' week of weeks. The show committee for years had considered that the best way they could celebrate Holy Week was by having an exhibition of bulls and oxen in Sydney. The latest outrage was that Christmas was to be celebrated by a huge double Christmas lottery. Dr. Norton also condemned communism, Sunday sport, and nudism.

* * *

Anglican Bishop Calls For Dictatorship

Dr. Richard Thomas, the Anglican bishop of Willochra, in his diocesan paper, advocated the dissolution of Australian parliaments, and the appointment of a dictator to rule the commonwealth. He said, "An unsound basis of political franchise has resulted in the election of parliamentary members who are incompetent for the task of making laws in the best interests of the community. Some of these men are obviously time-servers, and self-seekers, and, if we may judge by their speeches and actions, they give the impression that they are not guided by high principles. For some years these men on behalf of the country have been borrowing money recklessly, and spending it foolishly. When we consider that some of the members probably do not possess enough ability to run a store in a small township, and make it pay, we can hardly wonder at the present financial debt in which Australia is involved. Parliaments in Australia have lost the confidence of other countries, and are fast losing the confidence of the people. Parliaments must go without delay. Better methods of governing Australia must be devised."

* * *

Increase Fight on Communism

Australia seems to be wide awake at

last as to the menace of communism. She is very sensitive about the matter, and hotly resents any statement favoring communism from people in responsible positions. A professor of philosophy at the University of Sydney was recently censured by the senate for his remarks on patriotism, loyalty, war memorials, religious observances, and unconstitutional methods. The censure led to a debate in parliament. Recently there has been formed an amazing organization, the New Guard, whose avowed object is to drive a wedge between the red elements and the decent, industrial elements, who though their aspirations are as far apart as the poles, are being cajoled into the belief that their aims are identical. The New Guard stands for loyalty to the king and the constitution, and freedom for the workers from coercion by extremists. In the recent seamen's strike, when the extremists attempted to intimidate the workers by "basher gangs," the New Guard undertook to protect every seaman who desired to go back to his ship. Another anti-communist organization is the Home Guard, an organization of women who are determined to protect the children in the schools from disloyal literature, and teaching.

* * *

Communist Recants in Mission Hall

While Patrick Fanning, a well-known communist organizer, was speaking in the Central Methodist mission at Port Adelaide, he renounced communism, and thrilled the congregation by crying out, "I am through with it. It does the workers more harm than good." He stated that he had been an enemy of the Rev. T. P. Williamson, leader of the mission, but from now on he was going to get right behind him. He added that during his term of imprisonment for communist activities he had done some hard thinking, and had come to the conclusion that, although communism was promised as a help to the workers, it had done them more harm than good through its meddlesome activities. Now he was behind constitutional effort, which was the best in the end. His address caused a sensation.

* * *

Congregationalists Ordain First Woman Preacher

At the 66th session of the Congregational union held in Sydney last month, special reference was made to the trying times through which the world is passing, and the need of Congregationalists uniting with other Christian churches in bearing testimony to spiritual realities. The union received into its ministerial fellowship the Rev. Joan Hore, the first woman preacher of any denomination ordained in New South Wales. Miss Hore is an Englishwoman who graduated in arts at the University of Tasmania. Her work, which occupies about 15 hours a day, takes her into industrial and mining localities, and entails an enormous amount of traveling.

A. CROWTHER SMITH.

Newton D. Baker Tells Oberlin "World Is on Powder Magazine"

On the invitation of Pres. E. H. Wilkins, of Oberlin college, and of the Oberlin Peace society, an intercollegiate conference on the world court was held in Oberlin Dec. 12; 20 colleges and universities took part, and about 130 delegates from outside Oberlin attended. The chief feature was an address by Hon. Newton D. Baker on reasons for the United States entering the court, and a talk by Miss Keschie Thompson, Philadelphia lawyer, on why this country should not enter the court. Speaking before an audience of 1,500 people, Mr. Baker warned: "This world today is standing on a powder magazine. What is to happen in Germany in the next few months will determine the kind of world we and our children will live in, for the next generation or two generations." The world court, he said "cannot settle political and economic questions, but it is a great and dignified part of the machinery to substitute arbitration for war. To join the world court is the least we can do, and will at least be interpreted as a gesture of confidence by the world." Following the addresses, the conference broke up into eight round table discussions of various points, and reports were brought in from these discussions. President Wilkins called for a tentative show of hands on the question whether there should be a revision of the Versailles treaty, whether the United States should enter the League of Nations, and whether this country should enter the court. The vote was overwhelmingly in favor of the treaty revision, and divided on the other two questions, with perhaps a slight majority in favor of both.

BOOKS RECEIVED

Helps to the Study of the Bible, second edition, by the Bishop of Bradford and others. Oxford University Press.

Facing the Golden West, by William Bernard Norton. Metropolitan Press, Portland, Ore., $1.50.

Behavior and Destiny, a Christian View, by G. A. Johnston Ross. Stanford University Press, $1.00.

Missions in the Bible, by J. B. Lawrence. Home Mission Board, Southern Baptist Convention, Atlanta, Ga.

The Faith of a Liberal Jew, by Abraham J. Feldman. Beth Israel Pulpit, Hartford, Conn., $1.00.

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